Union Seminary Review

A Presbyterian Quarterly

EUGENE C. CALDWELL, D. D., LL. D.,
Editor-in-Chief

VOL. XXXVII.
October, 1925, and January, April and July, 1926

UNION THEOLOGICAL SEMINARY
RICHMOND, VIRGINIA

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Union Seminary Review

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THE UNION SEMINARY REVIEW

VOL. XXXVII. OCTOBER, 1925. No. 1.

EDITORIAL STAFF—EDITOR-IN-CHIEF, EUGENE C. CALDWELL; ASSOCIATE EDITORS, W. ARNETT GAMBLE, JR., AND T. LAYTON FRASER; MISSIONARY EDITOR, S. HUGH BRADLEY; BOOK EDITOR, ERNEST T. THOMPSON; REVIEW EDITORS, EDWARD MACK AND W. TALIAFERRO THOMPSON.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

HORACE L. VILLEE, *Business Manager.*

LESLIE H. PATTERSON, *Asst. Business Manager*

Each contributor is solely responsible for the views expressed in his article.

WILLIAM TYNDALE.

THE MAN AND HIS ACHIEVEMENT.

By Rev. Charles Flinn Arrowood, Ph. D., Professor of Religious Education, Davidson College, Davidson, N. C.

We are this year celebrating the four hundredth anniversary of William Tyndale and the far-reaching influences of his work. Ministers and laymen who are planning addresses on Tyndale will find Dr. Arrowood's article of great value and suggestiveness.—Editor.

William Tyndale, translator of the New Testament into English, was born in the West of England about the year in which Columbus first sighted the shores of the New World. He lived in a stirring time. The national spirit, intellectual interests, and religious insight of Europeans were quickened and deepened during the hundred years following his birth as they have been during few other periods in history. Many factors were making for an awakening, for a broadening of

the intellectual horizon, and for a change of the locus of authority in Church and State. Of these many forces we can mention but few.

An important factor making for change in Tyndale's time was the evident exhaustion of scholastic method. Scholasticism had made its contribution to human culture in fixing and refining the forms and terms of thought. In doing this work it had exhausted the possibilities of its method, and widespread dissatisfaction with its results had followed.

The rise of national states and the decay of feudalism furnished a second force influencing the development of the new social, political and ecclesiastical order. Everywhere in Western Europe during the 15th and 16th centuries there was a new consciousness of and pride in national traits, customs, language, and aspirations. As a result of the rise of national feeling Englishmen and Germans resented increasingly the domination of foreigners in church affairs.

Inventions and discoveries were profoundly modifying life. The invention of printing had broken the priestly monopoly of learning, and the application of gunpowder to war had put an end to the feudal monopoly of power. Improved methods in the conduct of trade, the opening of new trade routes, with the building of larger ships, had resulted in enormous extension of the wealth and power of the merchants. They came to form a third party asserting their "rights" over against the feudal and ecclesiastical lords. In the struggles which the guilds of merchants and artisans waged with their enemies they tended to align themselves with national princes. The growth of power of the English throne was tremendously accelerated by this factor.

There was, too, profound desire for moral and ecclesiastical reform. The avarice and exactions of the higher clergy, the luxury in which most of them lived, the actual corruption of many of the great princes of the Church, the ignorance of many clergymen furnished for story teller and troubadour occasion for irreverent jests and stories. To devout and spiritual men, and there were many such in all lands, these things were

the sources of shame and sorrow. Another source of resentment with the higher clergy was the custom of filling ecclesiastical offices with foreigners, who scarcely ever visited their charges—drawing revenues from parish and bishopric in England while they idled in Southern France or in Italy. Englishmen resented, too, the conduct of their own clergy, and of Wolsey especially, who devoted themselves to politics to the neglect of their duties as clergymen.

The revival of classical scholarship was an additional force making for reform. Colet, Erasmus, Thomas More, Linacre, Wm. Latimer and others had aroused a new spirit at Oxford and Cambridge. These men were charged with desire for moral and ecclesiastical reform, and were confident of the importance of scholarship as a contribution to that reform. Colet had produced at Oxford a profound impression with his lectures on the New Testament. In these lectures he tossed aside the fanciful interpretations and involved and meaningless definitions of the school men, and took for his guide in interpretation the principle that words are to be understood in their plain historical sense. Crowds flocked to hear him in Oxford and later in London. Desiderius Erasmus exerted at Cambridge a tremendous influence tending to moral and religious reform. His lectures there on Theology and the New Testament fostered a zeal for a study of these subjects in the light of the new scholarship and spirit. What an effect must have been produced by his famous statement: "I totally dissent from those who are unwilling that the Sacred Scriptures translated into the vulgar tongue should be read by private individuals. . . . I wish that the husbandman may sing them at his plough, that the weaver may warble them at his shuttle, that the traveler may with them beguile the weariness of the way"! We can guess their effect from the words of Tyndale, translator of the *Enchiridion* of Erasmus and of the New Testament. Speaking to an opponent, a theologian, Tyndale declared, "If God spare my life, 'ere many years I will cause a boy that driveth a plough to know more of the Scripture than thou dost."

New Testament scholarship, a religious reformation, and the translation of the Bible into English were at hand. As Fuller quaintly says, "Midnight being now past, some early risers were beginning to strike fire and to enlighten themselves from the holy Scriptures."

Among the "early risers" was William Tyndale. Foxe tells us that he was "brought up from his youth at Oxford, a student of Magdalen College." He was there an earnest student of the Bible. "At Oxford he, by long continuance, grew and increased as well in the knowledge of tongues and other liberal arts as specially in knowledge of the Scriptures, whereunto his mind was singularly addicted, insomuch that he, lying there in Magdalen hall, read privily to certain students the truth of the Scriptures." He was awarded his Master of Arts degree in 1515, and seems to have made a name for himself as a scholar. Thomas More testifies that he was "well learned in the Scriptures"; Wolsey's agents are said to have selected him as a member of Christchurch College at its founding.

In the year in which he took his degree Tyndale made his way to Cambridge. After some years there he took a post, probably in the year 1521, as tutor to the children to Sir John Walsh, who lived near Bristol. This change marked the close of the period of his preparation and his entrance upon the real work of his life. What that work was to be seems to have been already determined upon by the translator. He made no concealment of his zeal for the study of the Bible and for reform. This zeal and Tyndale's freedom in advocating a new order of things soon brought him into conflict with the Bristol clergy, who charged him with heresy. He was summoned before the local administrator of the diocese, Dr. Parker. He tells us of the encounter: Parker "threatened me grievously, and reviled me, and threatened me as though I had been a dog, and laid to my charge (things) whereof there could none accuser be brought forth." Tyndale came uninjured from this encounter and entirely unafraid. Opposition only confirmed him in his plan, evidently already

formed, to translate the New Testament out of the Greek into English.

In 1523 he resigned his post as tutor, and armed with a letter of introduction to Sir Harry Guildford, Master of Horse to Henry VIII, and a translation of Isocrates as a proof of his competence as a scholar, he made his way to London, in the hope of enlisting the sympathy and aid of Tunstall, Bishop of London. He secured an interview with Tunstall, but failed to induce him to become the patron of his work. He found, he tells us, that there was little likelihood of his obtaining permission to translate the New Testament either in the Lord Bishop's Palace or anywhere else in England.

To bring out an unauthorized translation of the Bible in England at the time was quite out of the question, but there were Lutheran lands where such a task would be encouraged. In London Tyndale won friends among London merchants who heard him preach and sympathized with him. Supplied by these friends with the sum of 10 pounds, Tyndale set out in 1524 for the Continent. He worked at Hamburg and Wittenburg, where, Foxe tells us, "he had conference with Luther and other learned men of those quarters." The work of translation, no doubt already well on the way, went on apace. Tyndale had before him the *Vulgate,* Luther's translation of the New Testament in German, and the Greek New Testament of Erasmus. Grammars and Greek dictionaries to the number of seven at least were available.

Four centuries ago this year the great translator was at Franfort with one Roye, his helper, seeing through the press the first translation of the Bible into English to be printed. His enemies learned of the enterprise and secured an injunction, thus halting the work. Tyndale and Roye "snatched away with them the quarto sheets printed" and fled to Worms. At Worms the printing of the quarto edition was completed and an octavo edition of 3,000 copies brought out; the whole task being finished in 1526.

Copies were quickly smuggled into England, where they were enthusiastically received. In spite of all the civil and

ecclesiastical authorities could do, they were circulated and read everywhere. Reliable tradition informs us that the prescribed books were read even in the palace of Henry VIII.

Meanwhile Tyndale had taken up his residence at Marburg, where he engaged in authorship. There he published in rapid succession some of the most important of his writings. *The Parable of the Wicked Mammon, The Obedience of A Christian Man* and *The Practice of Prelates* are works produced during his residence there. The *Obedience* sets forth the two great principles of the Anglican Reformation—the authority of the King in the State and of the Scripture in the Church. This book is said to have been warmly praised by Henry. It certainly is a very comfortable book for kings. In *The Practice of Prelates* the Catholic Church, Henry's divorce, and especially Cardinal Wolsey, are attacked. A more pliable man than Tyndale might have made himself popular and risen to power by espousing principles as popular as the first and third of these were in England just then. Tyndale's trenchant pen, his zeal for the English nation and for ecclesiastical reform would have made the fortune of a man who could have put fortune above duty. But Tyndale was of stern and austere conscience—one of the company who serve God rather than men. Almost from the time of the appearance of his translation he was engaged in a violent controversy with the English clerical party, the spokesman of which was Sir Thomas More. After Henry had broken with Rome, and More and Wolsey were out of favor, Tyndale was invited to make his peace with the authorities and return to England. This he would not do.

In 1533 Tyndale went to Antwerp, where he brought out the following year a revised edition of the translation of the New Testament. In May, 1535, he was betrayed into the hands of the officials of the Empire and imprisoned in the Castle of Vilvorde near Brussels. It is only fair to say that neither his enemies, the English clergy, nor Henry VIII had anything to do with his arrest. The English merchants made great efforts in his behalf, and Cromwell wrote urgently to the Emperor in his defense. These efforts were unavailing. After

a long imprisonment Tyndale was tried and found guilty of heresy. The specific heresy with which he was charged was teaching salvation by faith—a doctrine which he most certainly believed and taught. On the 6th of August, 1536, he was strangled at the stake and his body afterward burned.

What of Tyndale's scholarship and the value of his work? Sir Thomas More testifies that he knew Greek. Demaus believes that he knew Hebrew as few men in his time knew it. Wescott pays striking tributes to his scholarship. But the most important witness to his learning and spirit is found in his translation of the New Testament. Living before modern methods of literary investigation were developed, lacking geographical, ethonological and philiological data readily available now to every student of Biblical literature, he produced one of the most remarkable pieces of work to the credit of a translator. It has been said repeatedly that the Scriptures actually *gained* in translation into English. The King James or Authorized Version of the Bible has long been hailed as a matchless example of English prose. The beauty of its rhythms, the majesty of its flow, the felicity of its diction and phrasing have been praised times without number. And a great modern authority, Bishop Wescott, gives Tyndale credit for the character of all the versions of the Bible in English. Wescott writes, "Before he (Tyndale) began he had prepared himself for a task of which he could apprehend the full difficulty. His later efforts were directed simply to the attainment of his ideal. . . . From first to last his style and interpretation are his own, and in the originality of Tyndale is included in a large measure the originality of our English Version. For not only did Tyndale contribute to it directly the substance of half the Old Testament (in all probability) and the whole of the New, but he established a standard of translation. It is even of far less moment that by far the greater portion of his translation remains intact in our present Bibles, than that his spirit animates the whole." (*History of the English Bible.*) *The Cambridge History of English Literature* declares that he "fixed the character of the English Bible

forever more." We add the opinion of Reverend Stopford Brooke: "William Tyndale's *Translation of the New Testament,* 1525, fixed our standard English once for all, and finally brought it into every English home."

But let us see something of the translation itself—here are brief extracts: "And he sayde: a certain man had two sonnes, and the yonger of them sayde to his father: father geve me my part of the goodes that to me belongeth. And he divided unto them his substance. . . . Then he came to him selfe and sayde: how may hyred servauntes at my father's have breed ynough, and I dye for honger. I will aryse and go to my father—" Again: "I beseeche you therfore brethren by the mercifulnes of God that ye make youre bodyes a quicke sacrifise, holy and acceptable unto God which is your reasonable servynge of God. And fassion note youre selves lyke unto this worlde. But be ye chaunged in youre shapes by the renuynge of youre wittes,"— "Beholde I shewe you a mystery. We shall not all slepe; but we shall all be chaunged, and that in a moment, and in the twinglinge of an eye, at the sound of the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, and we shall be changed." It's all like that! We see in almost every line of Tyndale's version the English Bible all of us love.

Such extracts will convince us of the truth of the statement made by Reverend Henry Barker that Tyndale's version "lingers among the best parts of the Authorized Version." It prepares us for his further statement that "it (Tyndale's translation) is so excellent that the Revised Version has returned to several of its renderings where the Authorized Version has abandoned them." What Father Faber wrote of the Authorized Version is true of the first English Version to be printed. "It lives," he said, "in the ear like music that can never be forgotten, like the sound of church bells which the convert scarcely knows how he can forego. . . . It is a part of the national mind and the anchor of the national seriousness. . . . In the length and breadth of the land there is not a Protestant

with a spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

Tyndale's opponents charged him with error in his renderings. "Sir Thomas More adduces as unpardonable heresies the substitution of *congregation* for *church, seniors* (later *elders,* author's note) for *priests, love* for *charity, knowledge* for *confession, repentance* for *penance, troubled* for *contrite.*" (Demaus, *William Tindale,* p. 319.) Tyndale's purpose and point of view is perfectly evident from these renderings. He was combatting the doctrine of the authority of the *visible* Church and the practices of the English clergy of his time. He tells us very plainly that it is his purpose to deprive the clergy of their "juggling terms wherewith they imposed upon and misled the people." *Confession, penance, charity* and *priest* were terms all of which had taken on ecclesiastical associations which, Tyndale believed, obscured the sense of the Scriptures. The *Church* had come to mean the *clergy,* "the multitude of the shaven, shorn, and oiled." Tyndale's point of view in his translation was fixed by his conviction of the truth of the great principles of the Reformation.

Tyndale's opponents charged him, also, with being a disciple of Luther; and Luther, without question, influenced his translation and his writings. On the other hand, an examination of the quarto fragment, printed first of his translations, and therefore soonest after his conferences with Luther, shows conclusively his independence as a translator. His claim, printed on the fly leaf of his revision, that his work was diligently compared with the original Greek, is supported by placing his translation side by side with translations current in his time. "If he used the Vulgate, or Erasmus, or Luther," Wescott declares, "it is with the judgment of a scholar." (History of the English Bible, p. 139.)

Tyndale's struggle in the cause of Biblical translation was won even in his life time. While his own writings were proscribed in England for many years an edition of the Bible in English was brought out by Coverdale the very year of Tyndale's imprisonment. Coverdale was a friend of Thomas Crom-

well, and in his work he had the encouragement, if not the aid, of Henry's great minister. The book was printed on the Continent, but its circulation in England was authorized by the King.

Of Tyndale's character it were impossible to say too much in praise. Monbert praises "his undaunted manliness, and his translucent purity and truthfulness." If he lacked something of the sweetness of the Book he knew so well, let us remember that his inflexibility was born of profound conviction, and that a less stern man could not have persevered in the face of the obstacles that Tyndale overcame. Let us remember, too, that he lived in the shadow of the scaffold, and that he attested his devotion to the cause in which he took up his pen by giving for it his very life. The Church at large and every reader of the English Bible join in greeting him as one of England's noblest sons. No tribute can be more just than that which Fuller pays him: "What he undertook was to be admired as glorious, what he performed to be commended as profitable, wherein he failed is to be excused as pardonable, and to be scored to the account of the age rather than of the author himself."

THE GRACE OF PREACHING.

Illustrated in the Pulpit Work of the Late John Henry Jowett, D. D.

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The late John Henry Jowett was the most acceptable preacher in the Christian Church since the days of Charles Haddon Spurgeon. On both sides of the water, in four exacting fields, widely different, Jowett devoted himself exclusively to the greatest work in the world. With his voice and by his pen he brought comfort and joy to countless hosts of the children of

God. Now that he has fallen, he remains the inspiration and almost the despair of evangelical preachers. What then was the secret of his favor with God and with men? The grace of preaching!

Dr. Jowett's favorite word was grace, as Phillips Brooks' favorite word was light. As Brooks was always preaching about the Incarnation, the gospel of light, so Jowett was ever preaching about Redemption, the gospel of God's grace. In his Yale Lectures, for example, he used this word grace almost fifty times, whereas many of his distinguished predecessors in that Lectureship scarcely used the word at all. Even when Jowett was not using the word, he was always picturing divine truth and human duty over against the scriptural background of grace.

What then is grace? It is divine power for human needs, especially the needs arising from sin. Grace is altogether divine. The corresponding human quality is faith, which is human weakness laying hold on divine grace to supply all of its needs, especially the need of forgiveness and cleansing. When divine grace meets with a fitting response in man's faith, it brings him peace and joy. This is a large element in the gospel of Jowett and of his Lord (Luke 4:18-22). "All bare Him witness, and wondered at the words of grace which proceeded out of His mouth."

In Jesus, as our only ideal preacher, the divine and the human are perfectly blended (Ps. 85:10); and so to a high degree are they blended in the preaching of Jowett. Christian preaching is the attractive presentation of the grace of God by a man of faith. Such is the meaning of my topic, for which I am indebted to the editor. In following out his fruitful suggestion I wish first to call attention to certain divine elements in preaching, and then to certain human elements, all the while remembering that the human is possible only as the outworking of the divine. Christian preaching, like salvation, is "all of grace."

Divine Elements in Preaching.

The first element in preaching, and one of the most vital, is the call. Jowett himself, from the hour that he turned his face towards the ministry of the Word, never doubted that he was called of God, and he never ceased to thank God for His call. As a growing lad he was not planning to preach, but on the threshold of manhood, through the kindly interest of an older Christian friend, he was led to know the will of God. And so he gladly took his place in that royal line of prophets and apostles and saints who have been called of God to proclaim the gospel of His grace. Is not this the true "apostolic succession"?

No one who has heard Jowett preach or has read his books and articles has ever doubted that he was called of God to his life work; one might almost as well doubt the call of Isaiah or of John! But unlike those men of old our modern preacher seems to have been largely spared from heartaches and apparent failures. Like them, however, he dedicated his heart and his life, his talents and his limitations, to his life work. He was never ashamed to be known as "only a preacher." He would not have understood a person who tried to compliment him by mistaking him for a travelling salesman, for had he not been called to be an ambassador of God?

No man in modern life has kept his reputation more free from scandal, or from suspicion of mercenary motives. Greatly tempted as he must have been by his unusual success as a young minister, appealing to the hearts of sympathetic women as he appealed to them more and more, approached again and again by worldly-minded men who sought to obtain his services by the lure of gold and by the promise of fame—still he kept himself "unspotted from the world," illustrating anew the meaning of the poet's phrase, "the white flower of a blameless life." He was protected doubtless by his innate simplicity of heart, and also by the gentle radiance of his home, for he was singularly blessed in his wife, but he was protected most of all by the grace of God revealed in his call.

The Preparation of the Preacher.

Jowett believed in the prepared sermon, but he believed much more in the prepared preacher, and in all of his preparation he relied upon the Spirit of God. As much as any man in recent years, he made one hundred per cent. use of all the powers and the opportunities that God gave him; for in the beginning he seems not to have been endowed with remarkable gifts and graces. He owed much to heredity, and much to environment, and much to education; he was well born, and well reared, and well educated; but under God perhaps he owed even more to the influence of the great men who revealed to him, little by little, the possibilities of the Christian life and of the Christian pulpit.

A wise observer in Britain says that at some period in his youth every great preacher has sat at the feet of another great preacher. This is especially true of Jowett, save that he was influenced by a succession of men who were almost giants, and last of all by R. W. Dale, whom he succeeded in Carr's Lane, Birmingham. For a youth of only thirty-two years to follow such a leader, justly renowned, seemed to many of his friends most hazardous; but it proved to be the making of Jowett. He says that it set him free from mere "prettiness" in preaching (see Ezek. 33:30-33), and that it led him to make less of Emerson and more of Jesus Christ.

Looking back over the early years of Jowett's life as they are revealed in Porritt's biography, one can now trace the steps by which God was preparing him for his life work. In his first pastorate he had been an unusually promising young preacher, but only after he donned the mantle of the older man of God did he begin largely to fulfill his earlier promise. Like Joseph at much the same age, but in totally different circumstances, Jowett might have said to those who brought about his removal to Birmingham, "It was not you that sent me hither, but God!"

When the grace of God prepares a man for such a work, it keeps him humble. Perhaps Jowett's freedom from troubles

large and small was due in part to his freedom from vanity and other forms of pettiness; so that he needed not the chastening of the Lord to bring him to his knees. He would have enjoyed hearing one of his friends relate an experience in climbing the Alps. After seven hours of steady ascent this traveller and his guides had emerged at a peak which consisted of splintered rock protruding from the snow. "Exhilarated by the thought of the great view awaiting me and forgetful of the high gale which was blowing from the other side of the rocks, I sprang up eagerly and stood erect, but the guide pulled me down,—'On your knees, Sir, on your knees! You are not safe there except on your knees!'"

The Message of the Preacher.

In his Yale Lectures Jowett explained frankly his ideals as a preacher. In every sermon he aimed to have a message from God, prepared expressly for the men and the women to whom he was preaching that day;—and only one message in a sermon. He wished that one message to be simple and appealing; for he strove to make the Christian Evangel appear superlatively attractive and helpful. Doubtless for this reason his pulpit work did not greatly appeal to a few critics of preaching, such as Joseph Fort Newton, who says that Jowett's sermons were "thin"; perhaps for this very reason he never failed to bring a blessing to the sort of men and women who heard his Master gladly.

No man in the modern pulpit has adhered more closely to his ideals of a spiritual ministry. Jowett practically always declined invitations to do anything but preach; when he preached he talked of nothing save religion, in the old-fashioned meaning of that word; and he found his religion almost exclusively in the Bible. In the Bible he looked for the great facts and the compelling duties, with more of an eye for the facts of Redemption than for the duties of every-day life; and he showed his friends in the pew exactly what he found in the Book; but he did it in such an unusual way that men and women blessed God and took courage. "Did not our heart

burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

Hence the New York reporters were unable to account for Jowett's popularity. They could find almost no "copy" in the sermons which thousands flocked to hear: no sensationalism; no brilliant sallies against the foibles of the day; no weighty deliverances about matters of state; no controversy; no heated defense of the faith of the fathers. They heard only an unassuming Christian gentleman talking out of the fullness of his heart, telling his friends about God and the life everlasting, which for His children on earth has already begun, even in New York City.

Those reporters must have discovered that New York City, like the rest of the modern world, with all of its "disillusionment," is eager for the old, old gospel, in such a pleasing form as it always came from the heart and lips of our master preacher. When we are tempted to despair of cities like New York and London and Birmingham, and of the world as a whole today, we should remember that the most popular preacher in our generation has been pre-eminently the herald of God's grace.

This man's preaching was always positive and courteous. In a time when the air was filled with flying sticks and stones, as well as mud and slime, he contented himself with preaching and teaching the positive gospel. In circles where evangelical preachers were expected to display their orthodoxy by perfervid defense of the faith and by bitter attacks upon the foe, Jowett refused to be fearful about the safety of the ark. Like Dr. G. Campbell Morgan, in this respect as well as in others, he might have said to those who would have challenged him to joint debate, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" Strange to tell, no one ever questioned his orthodoxy, his courage, or his practical wisdom.

The Authority of the Preacher.

Everywhere save in the pulpit Jowett seems to have been reserved and bashful; nowhere was he what we style a "mixer." But in the pulpit he spoke with ease and with authority. Conscious that he came from God with a message for his fellow men, he spoke without apology and without reservation. He preached with all the greater assurance because he was joyfully drawing water out of the wells of salvation, and because his generous draughts of the water of life were satisfying the thirsty souls of men. As a preacher he lived and spoke as the ambassador of God, and so his authority was not of himself but of his Master. (Matt. 7:28 and 28:18-20.)

"The first essential in a public speaker is a conviction that he has something to say which has to be said. The prophet must believe in himself and in his message. He must trust his own experience of receiving it as a vision from God, and he must send it forth as a word which has the right to command. Congregations desire their preachers to take high ground and to speak with authority."

"There is no more fatal habit than the not uncommon one of punctuating one's message with the modest word, 'perhaps.' It is not incumbent upon us to soften down the Word of God to suit the taste of a refined audience. Arm your personality with the armor of certainty, and let it go,—free, strenuous, and unhesitating. Let it be the personality of an athlete of the Spirit, who has wrestled in meditation and made up his mind in the sweat of his brow. Such a personality will be well worth sending forth." (Excerpts from Kelman's Yale Lectures; he might have been speaking of Jowett, his predecessor at Fifth Avenue.)

The Effectiveness of Such Preaching.

Jowett himself was in the habit of judging his work, not by the size of his audiences or by the popularity of his sermons, but by the spiritual results of his preaching and teaching. "By their fruits ye shall know them." At the very beginning

of his ministry he learned to trust God to bless the "diligent use of the outward and ordinary means of grace," and "especially the preaching of the Word." (Isa. 55:10, 11.) This calm assurance of divine blessing upon the faithful preaching of the Word accounts for much of his power and joy as a preacher.

No man who labors in the things of the Spirit can hope to see on earth all of his harvest, and even Jowett was conscious of only a portion of the blessings which resulted from his ministry of grace. But he saw more of the visible harvest than many of God's faithful are permitted to see, and he must have known that the best of his results were seen only in heaven. In his own quiet way he was a winner of souls, but he was much more largely a friend and helper of the souls whom others had won to Christ and His Church. Jowett was a master shepherd, not in visiting the homes of the flock, but in bringing guidance and strength from the pulpit.

One of the most pleasing by-products of his work was his influence over his brother ministers, and especially the young. In Birmingham and in New York Jowett preached to a host of visiting clergymen; at one afternoon service in the Fifth Avenue Church, Dr. James Palmer, assistant pastor, counted four bishops of the Episcopal Church, and he says that it was not uncommon to see there on a Sabbath afternoon three hundred ministers. With few exceptions they went away with a new vision of the possibilities of preaching and with a new determination to proclaim the gospel of God's grace.

Many a young preacher who never was permitted to hear the silver tones of Jowett has pored over his written words and has found in them something of "the beauty of the Lord." So that instead of ruining the younger men who follow in his footsteps, as Phillip Brooks says the pulpit orator often does, Jowett's influence over his younger brethren has been altogether wholesome. For this reason, as for many others, we

pastors ought to thank God for the life and work of our preacher of grace.

So much for the divine elements in preaching: the call, the preparation, the message, the authority and the effectiveness. Which of the five is the most important? I scarcely know, for without any one of them no man can fitly be termed a Christian preacher. When these five elements are blended in such fullness and beauty as in the life and work of Jowett, the Church has a preacher much like the Lord Jesus, of Whom it was said, "Never man spake like this man!"

The Human Elements in Preaching.

Jowett was human, intensely human, or he could never have become an acceptable preacher, for Christian preaching is the proclamation of divine truth by a consecrated man. Divine grace works through human agents; Jowett himself would have said with Paul that he was only an earthen vessel, and that his mission on earth was to body forth "the light of the knowledge of the glory of God in the face of Jesus Christ." Let us therefore look at the earthen vessel; that is, at the externals of preaching.

Industry.

This man was one of the busiest toilers of his day. In his first pastorate he learned from the operatives in the mills the secret of early rising, and throughout the thirty-four years of his active ministry he continued this old-fashioned habit. Even after he had become famous he kept on laboring in his study as many hours daily as his friends were laboring in the mills, reserving for himself only such brief periods of quiet recreation as his frail body demanded.

Such labor was for him no drudgery, but rather a delight, for he loved to study almost as much as he loved to preach. He believed that nothing save the best is good enough for the worship of God, and in the phrase of McCheyne he loved to prepare "beaten oil" for the sanctuary. His success, like that

of our other master preachers, was less a matter of genius than of exacting toil.

In all of his study Jowett gave the first place to the Bible. He had ever before him some one of its books to which he devoted an hour or more of study every day, not in preparation for the next Sabbath's sermons, or the mid-week lecture, but in feeding his own heart and life, so that in turn he could feed the flock. Not selfishly, but for the highest spiritual reasons, as "an athlete of the spirit" he toiled in keeping his own spiritual life at its best, as an athlete toils in keeping his body fit for the coming game. Is it any wonder that he became a master of the Word?

He toiled, also, in attaining a more perfect mastery of the art of preaching. In the earlier years of his ministry he made a somewhat exhaustive study of the sermons of the preachers whom he most admired, such as Spurgeon and Newman, Dale and Bushnell, and the two modern Alexanders, Whyte and Maclaren. In the pulpit as a matter of conscience he was careful never to pattern after these great preachers, but in his study as a matter of self-discipline he learned to imitate their preaching style, so that he could write a paragraph or a sermon in the manner of Spurgeon, or of Dale, or of one of his other heroes. In learning to write sermons Jowett adopted much the same method that Robert Louis Stevenson employed in learning to write fiction, and the result in each case was increased originality.

In order to appreciate the labor involved in such an apprenticeship, take up one of Jowett's books, such as "Brooks by the Traveler's Way," or "Thirsting for the Springs," study his preaching method until you can recognize the style if you run across it anywhere, and then set yourself deliberately to reproduce that style in a sermon of your own. Doubtless you will fail in part, but you will turn from such an attempt with a new understanding of honest toil as a factor in Jowett's success.

In the midst of his general studies, he spent long, happy hours directly in preparing his sermons. He never permitted himself to become so busy here and there as to lose his great-

est opportunity for usefulness. He never expected a strong, helpful sermon to result from the sort of carelessness which casts one thing into the fire and looks for something else to come out. Often he must have been weary in body, for he was not robust, but probably he never preached an unprepared sermon.

One of the most beautiful scenes in his biography is that of a typical Saturday evening in his home after the sermons for the morrow had been completed and laid aside: Jowett and his wife would be reading together, "four feet upon the fender," quietly resting and waiting for the greatest day of all the week. At a time the pastor is popularly supposed to be busy and troubled about many things, frantically endeavoring to retrieve the hours lost during the week, Jowett would look up from his book and say to his wife, rare helpmeet that she was, "Mother, I have a good message for tomorrow!"

Mastery of Words.

No minister in recent years has attached greater importance to the literary style of his sermons, and no one has owed his success more largely to the reverent use of words. He had small patience with mere word painting, "words, words, words," uttered for their own sweet sake, but he believed devoutly that the form of his message ought to be worthy of its substance. For long years he steeped his spirit in the style of the Book, and of Pilgrim's Progress, as well as other classics, so that it would be almost as difficult to find an unrythmical sentence in his writings as to find a discord in the symphonies of Beethoven. His style is especially notable for the fitness and the beauty of his words.

"God wove a web of loveliness
  Of clouds and stars and birds,
But made not anything at all
  So beautiful as words."

The style of Jowett is notable for its beauty, beauty not for its own sake, but as the humble servant of grace. In his

preaching the truth of God appears almost as attractive as it really is, because he learned to employ words somewhat as a painter employs colors, always with quiet assurance and sometimes with a touch of splendor. But if we are to describe such beautiful preaching, we must turn to the Book from which he learned much about the meaning and use of words.

The one phrase which most fitly describes the literary style of Jowett is that employed concerning the Master Himself when He was preaching in the old home church. "All bare Him witness and wondered at the words of grace which proceeded out of His mouth." "Words of grace!" Doubtless this phrase refers primarily to the substance of the Master's preaching, but it is true also of the form, here in Luke and throughout the Gospels. (See A. B. Bruce, "The Galilean Gospel"). "The beauty of the Lord" kept shining out through the sermons of Jowett somewhat as it shone out through the words of his Master.

Beautiful writing is not often so clear as that of Jowett. More and more as the years went by he cultivated clearness until it became a habit. As a young minister he seems to have been somewhat diffuse in his thinking and perhaps at times hazy in his expression, as young Christian mystics often are, but he schooled himself so that his sermons became as clear as the window through which we look out upon the beauties of earth and sky. If we are ever tempted to envy him such artistry in words, let us remember with how great a price he obtained such freedom.

But why say more about such literary mastery? Only a Jowett could hope to succeed in such an attempt. Surely it would be better, especially for younger ministers, to take up his books, one by one, and study them carefully as modern illustrations of the importance of literary style, not as an end in itself but as a God-given way of sounding forth the glories which in our Saviour shine. With us, as with him and with his Lord, only the best of the words at our command are good enough for use in the worship of God.

Delivery.

The popular effectiveness of Jowett's preaching depended much upon his skill as a public speaker. His sermons appealed even more strongly to those who heard them than to those who read them, and his messages in print are all the more popular now because the men and women who read them have as a rule heard Jowett himself at least once, and so they read his words not as cold, impersonal prose, but as the warm and glowing words of their master preacher. Having heard him but once, they keep on hearing him day by day and always with gladness of heart.

This is as it should be, for preaching is "divine truth through human personality." The only two ways in which personality can express itself in preaching are by what we call literary style and by delivery; and rightly or wrongly, a popular preacher's effectiveness depends much more largely upon his delivery than upon his literary style. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to speak a word in season to him that is weary." (Isa. 50:4, A. R. V., margin). What a description of the Master and of every true preacher!

Jowett's voice was a rare gift from above, and he used it as a master musician uses his chosen instrument. His voice was as clear and beautiful as a silver trumpet; it had a wideness of range and a wooing note which one scarcely expects to hear on earth. He spoke so clearly that persons seated in the remotest corners of a large auditorium could listen to him with ease, and yet those seated near the pulpit felt that he was conversing with them. His success, like that of other master preachers, was in no small measure due to the reverent use of a voice much like that of his Master.

"I heard the voice of Jesus say,
Come unto Me and rest."

Jowett was likewise a master of gesture. When he stood in the pulpit the entire man was preaching all of the time. His

hands and his head were not always moving like a Dutch windmill; at times he was a visible embodiment of the restfulness which he was portraying; so he would stand perfectly still, with only his lips in motion. On the whole, he employed more gestures than certain other preachers of his day, but so naturally, so unconsciously, that few of his hearers thought of the way in which he was preaching. He used gestures, as he used everything else, not as a means of attracting favorable attention to himself, but as aids in turning every eye towards the Saviour and in opening every heart to receive Him as Lord.

His art as a public speaker appears to have been largely natural. Doubtless he learned much from the master preachers under whom he sat while in the university and the divinity hall, but he seems to have made no such formal study of the art of public speaking as he made of literary style. In the pulpit he was always himself, and almost always his best self. There as nowhere else save in his home, he seems to have dropped off his customary shyness and reserve, becoming for the hour a master of assemblies, because he had a message from God for the friends seated before him. With such a lofty ideal of preaching, how could he have diverted attention to himself and away from his Lord?

"Excellent and inspiring as are his published sermons, one has to hear him in order to understand the greatness, and I had almost said, the uniqueness, of his influence. In Dr. Jowett everything preaches. The voice preaches, and it is a voice of great range and compass, always sweet and clear through every variety of intonation. The eyes preach, for though Dr. Jowett apparently writes every word of his sermons, he is extraordinarily independent of his manuscript. The body preaches, for Dr. Jowett has many gestures, and not one ungraceful.

"But above all, the heart preaches. I have heard many great sermons, but never one which so completely seized and held from start to finish a great audience. Above all preachers that I have heard, Jowett has the power of appeal. That the appeal very deeply moved many who were listening was obvious,

and no doubt it moved many who gave no sign. At times the tension of listening, the silence, and the eagerness of the crowd were almost oppressive. It was all very wonderful and very uplifting." (Excerpts from Sir Robertson Nicoll, editor of the British Weekly, an unusually wise judge of our art.)

Persuasiveness.

A host of ordinary men and women unite with Sir Robertson Nicoll in testifying that the hours spent in worship when Jowett was in the pulpit were mountain top experiences, "hours of greater visibility." Compared with life's ordinary experiences, those hours were to lovers of the Kingdom what the hours spent on Mount Mitchell or on the Matterhorn are to lovers of nature. Such experiences baffle description, but they suggest two questions of interest to us who minister to holy things. First, are such experiences of any large practical value in Christian living? And second, are they possible for our people at home? For answer, we turn again to Jowett.

To certain portions of the outside world he must have seemed to be "nothing but a preacher"; that is, only a pulpiteer, hopelessly impractical. To use our vulgar American phrases, he would have been aggrieved if any one had spoken of him as "a mixer" or "a live wire." But somehow in his quiet fashion he gained an unusually accurate insight into the hearts and lives of practical business men and of distracted house mothers, and by his lofty Christian idealism on the Lord's Day he "put heart into them for the coming week." He understood their perplexities and their sorrows, he touched their hearts and soothed them into a willingness to heed the Master's voice, and then he led them step by step to the loftiest heights where they could behold their God and rest assured that all is well, now and forevermore. Is not this worth while? One might almost as well question the practical helpfulness of the Transfiguration!

Much of Jowett's success was due to his knowledge of the human heart and to his love for human beings, so that in the hour of worship he could bring them very close to God, and by

his preaching unfold to them the glories of redeeming love,—all with his "wooing note." Perhaps he believed in what the fathers called "faithful preaching," but he seldom employed that method. He almost never scolded or argued. Instead of trying to prove the validity of his message or to explain the mysteries of grace, he encouraged the sort of reverent awe which is "lost in wonder, love and praise."

Busy men and women, whom Phillips Brooks would style "two talent folk," responded to Jowett's preaching largely because of its spiritual altitude. Coming into the church at Carr's Lane or on Fifth Avenue, jaded and languid, they would yield themselves more and more to the spiritual leadership of that quiet man who had long since learned "the secret of the Lord," and as he voiced their unspoken aspirations they would follow him step by step to the loftier heights of Christian experience and hope, until they stood with him on the mountain peak and beheld glorious things not to be seen elsewhere on earth. Those busy folk who never missed one of his services might well have said of him what a business man in Baltimore is reported to have said about the preaching of Maltbie D. Babcock: "At the end of the year I do not remember much that he has taught me, but because of his preaching I am striving to be a better and a more useful man."

"Jowett's own modest and simple description of his Carr's Lane ministry was that he tried to preach the good news of salvation, and tried to urge those who had the good news to express it in good deeds, and especially in social enterprise for the redemption of the dwellers in the slums of the city." (Excerpt from Porritt's Biography, page 77). Such preaching is intensely practical, and it is entirely possible, at least in a measure, in your pulpit and in mine, if only we are willing to dedicate ourselves to our work as Jowett did. May his mantle and a double portion of his spirit be upon some of us!

Apostolic Optimism.

Most important of all the human elements in Jowett's preaching was his practical philosophy, which he himself described

as "apostolic optimism." This practical philosophy inspired him to toil on in his study day after day, it enabled him to become a master of beautiful English prose, it was a large factor in making him the foremost public speaker in the modern Church, and it was in large measure the secret of his persuasiveness. Such apostolic optimism is one of the most urgent needs in many a pulpit today.

What then was the secret of Jowett's optimism? It was not merely a matter of a sunny temperament or of an Emersonian philosophy; it was deeply religious, or as he more fitly phrased it, apostolic. He was an optimistic because he believed in God as revealed in the Christ of the Bible. In his study of the Book he found never a pessimistic note after the Resurrection of the Lord, and standing in the royal succession of the apostles of the Risen Lord, Jowett saw in the modern world no reason or excuse for pessimism and despair.

His practical philosophy was that of his Lord, as expressed by the Apostle Paul in the Epistle to the Philippians. This was one of Jowett's favorite books, showing "The Foot-path to Peace." With Paul he believed and taught that those who have the mind of Christ (His practical philosophy) should rejoice in Him always; and that they should think on whatsoever things are true and pure and lovely, trusting God to supply all of their needs through Christ Jesus. Here is practically all that is worth while in so-called Christian Science.

Unlike many who style themselves optimists, Jowett frankly faced the darker facts of life. In his study of the Bible and in his observations of his fellow men he noted the sufferings and the sorrows of the world, and he traced them all back to their sources in sin. He was concerned about these darker aspects of the world as a whole, and like his Master he was especially concerned about the black facts in the hearts and lives of men and women one by one.

But with his apostolic optimism he believed that where sin abounds grace much more abounds. With his whole heart he believed in the redeeming power of divine love as revealed in the Christ of the Cross, and he believed in the Resurrection

of Christ as a token of the coming triumph of the Kingdom of God. His own religion, therefore, was an intimate blending of faith and love, of peace and joy, and his message to his fellow men was radiant with Christian hope. (See Luke 4:18, 19).

In such preaching the Gospel is good news. It is good news to the sinner, who at last comes face to face with his Saviour and lays life's burdens down at the foot of the Cross; to the mourner, who finds the peace of God that passeth understanding; to the doubter, who begins again to see the light; to the disheartened, who learns anew that living for God is worth vastly more than it ever can cost. "Comfort ye, comfort ye, my people," saith your God. "Speak to the heart of Jerusalem." Such is the preacher's commission, and the resulting message is ever the same, "Behold your God!" Herein lies the secret of apostolic optimism.

A Young Minister's Model.

For all of these reasons and for many others, Jowett was the master preacher of his time. No one of us can hope to attain such eminence, but all of us in our lower spheres can learn from him much that will make us more useful and more blessed. Any young minister who wishes to devote six months to a fascinating piece of special work, but who is unable to leave his home parish, would do well to make an exhaustive study of this man's life and sermons. As Jowett himself in his earlier years learned much from older and greater preachers, daily ripening into larger and richer usefulness, so may the consecrated young pastor today learn from him many of the secrets of successful preaching.

Such a self-imposed course of study should make any man more humble and more zealous. It should convince him anew that he is called to the greatest work in the world, and that only his best is good enough for the service of God. It should reveal to him the unbounded possibilities of a ministry in which the divine and the human are blended somewhat as they were in that of Jowett.

From such a course of study the young minister will turn

at last with a new vision of the beauty and the power of the old-fashioned gospel, and with a new determination to become a more worthy preacher. So will he learn to thank God every day for John Henry Jowett and for his message of divine grace.

"WAS JESUS CHRIST BORN OF A VIRGIN?"

By Rev. Dunbar H. Ogden, D. D.,
Pastor of Government St. Presbyterian Church, Mobile, Ala.

Long before the Fundamentalists and Modernists began their warfare over the Virgin Birth, Jesus himself raised the question of the paternity of the Christ. Intensely dramatic were the attending circumstances.

In triumph the Master had entered Jerusalem, and with resistless authority had cleansed the Temple. By the wayside between Bethany and Jerusalem he had found a precocious but false fig tree. On the fig, fruit and leaf should grow together from the first bud of spring. Here was a symbol of hypocrisy, fig leaves without fruit. Straightway he blasted the tree by his word of power. In the Temple, smarting over his cleansing of that house, his enemies challenged him: "By what authority doest thou these things, and who gave thee this authority?" Then it was that the Master threw his gauntlet at their feet, uttering the three accusing parables; The Two Sons, The Wicked Husbandman, The Slighted Invitation. There could be no doubt as to his meaning. He proclaimed the failure and the rejection of Jerusalem's religious ring.

Undoubtedly they must destroy him, or themselves be destroyed. Quickly they buried their differences, and making common cause against him, came with three entangling questions: the tribute money, the resurrection, the law. Each question was successfully answered; their scheme utterly failed. But he had a question for them. We read: "While the

Pharisees were gathered together James asked them saying, what think ye of Christ, whose Son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies my foot stool? If David then called him Lord, how is he his son?" The next verse in the record provokes a smile. "And no man was able to answer him a word, neither doest any man from that day forth asked him any more questions." Their entangling questions had proved a boomerang.

Then Jesus turned to the crowd and uttered the most caustic denunciation of hypocrisy that the literature of the world contains.

In this dramatic setting we find the Master's question, "If David then call him Lord, how is he his son?"

This question does not necessarily raise the issue of the virgin birth, but it does bring us face to face with the incarnation. The Christ is more than the Son of David. His is a Divine paternity. These are inescapable conclusions from this passage.

As a matter of fact, in the question of the origin of Jesus the essential elements are his true humanity and his true divinity. The incarnation, therefore, and not the virgin birth is the supreme issue; but the method of that incarnation is of very great importance. Was it by means of a virgin birth or not?

There has appeared in the Christian circle a group who believe in the incarnation, but deny or doubt the virgin birth. Their idea is that the earthly life of Jesus began through ordinary sex birth, and that gradually the incarnation took place.

Of course, it is conceivable that the incarnation might have taken place without the virgin birth, but in view of the fact that incarnation is something deeper and more structural than mere spiritual indwelling, such a method would require an even greater miracle.

There is nothing unholy in the sex relationship save as we have made it so. "Marriage is honorable." It was not virgin

birth that made Jesus sinless, but the direct power of God; for Mary was not sinless. The Roman Catholics, who, to avoid a difficulty, have proclaimed the sinlessness of Mary, have only pushed the miracle back a generation; for her parents were not sinless.

If you were planning a house, each brick of which was to be of red and white clay combined, would you begin at the foundation with these composite units, or would you first build of red brick and then seek to change the structure of each unit?

If incarnation were merely indwelling, the rejection of the virgin birth might remove a difficulty, but incarnation is structural, and its accomplishment after a sex birth would demand a far greater miracle than that of virgin birth.

The denial of the virgin birth on the ground that it is unreasonable is an untenable position. Dr. Jefferson in "Things Fundamental" writes: "The word 'reason' is commonly used loosely. What men sometimes call 'reason' is nothing but opinion. A certain man asserts in my presence that the narrative of the virgin birth is contrary to reason. He says it very blandly and with great assurance. But I remind him that a distinguished professor of philosophy, who has one of the finest and keenest minds in America, says that the story is not contrary to his reason. Nor is it contrary to the reason of ten thousand men who read it and believe it and feel it to be altogether reasonable. It is not correct then for you, my friend, to say that that story is contrary to human reason. What you mean to say is, that it is contrary to *your* reason; and that, you know, is another thing. But are you sure that it is really contrary to your reason? What you are probably trying to say is that it is contrary to your opinion."

Ice, telephone and radio may seem contrary to reason in some parts of the earth to-day. It were well to distinguish sharply between the fundamental principles of reason and the opinions which arise from the changing circumstances of life.

In the matter of credibility the background of the fact is important. If I were to say that I have seen Mobile Bay covered from shore to shore with ice eighteen inches thick, you

would hesitate to believe me. But if I were to say that I have seen Lake Maxinkuckee, in Northern Indiana, covered from shore to shore with ice eighteen inches thick, you would not hesitate to accept my testimony.

Here is the real issue. If Jesus Christ were merely an ordinary man, living and dying and decaying in his grave like the rest of us, it would be difficult to believe in his virgin birth. But if in the entire sweep of his life there is the super-natural element; if he rose from the dead; if his coming meant a new race; a new spiritual order; then a miraculous entrance into the world is not incredible, but on the contrary is to be expected.

Rev. J. J. Lanier says: "There is such a thing as the *introduction* of life as well as the *reproduction* of life; virgin birth is the law of the one, and sex birth is the law of the other." Each is honorable and each is adapted to its appropriate task.

It would seem that in the history of the universe there have been crises, breaks, lifts, introductions by direct Divine power, virgin births may we call them. There was a time when no matter existed; it could not be brought forth by reproduction; introduction was the order of the hour. There was a time when no life pulsed through the universe; reproduction was not the need of that hour, but introduction. There was a time when man, intelligent and moral, did not exist; mere reproduction could not bring him forth; the hour demanded introduction. If then we think of Jesus Christ as a being, unique and of an higher order, the author of a new type of life, we readily see that sex birth which is the appropriate method of reproduction, would be inadequate unless it were supplemented by an even more miraculous work of God through which the incarnation might be gradually achieved. At once the question arises, Why, then, do some who believe in the incarnation, doubt the virgin birth?

The answer is three-fold. (1) Because of the comparative silence of the Scriptures; only Matthew and Luke recording it. Mark, John and Paul say nothing of it, with one passage in

Paul's writings as a possible exception. (2) Because the two tables of genealogy, Matthew's and Luke's, seem both to trace Christ's descent through Joseph. (3) Because it was the custom of the ancients, notably the Greeks and the Romans, to ascribe divine paternity to their great ones.

Over against this we have Matthew's and Luke's records of the virgin birth.

It is increasingly certain that these gospels were written at an early date. In speaking of certain modern archaeological discoveries, Dr. Cobern writes: "A new argument inexpressibly strong has suddenly arisen, compelling skeptical scholars almost irresistibly to date the New Testament documents in the first century."

In "Chaos and a Creed," a book just from the press, in which the incarnation has been accepted, but the virgin birth questioned, we read: "I gather that the most scientific and most recent scriptural research tends to place the composition of the gospels nearer and nearer to the events they chronicle. This seems to be the latest opinion of specialists too eminent and too scholarly to be lightly set aside, yet it is opinion generally ignored by rationalist writers of the day, who always appear to presuppose a long period of wonder-tale and folk-lore as elapsing between Jesus' death and the first accounts of it. The synoptics in their chronological order, Mark, Matthew, Luke, were actually written from A. D. 60 to 80. Jesus was executed, according to our dating, in A. D. 33. Lincoln was assassinated in 1865. Suppose there had come into existence between the years 1890 and 1910 three biographies of Lincoln so satisfactory to the people who must actually have known him that all other accounts were spontaneously rejected and these three given a universal acceptance, these three biographies of Lincoln would have corresponded exactly to the first three biographies of Jesus."

What shall we do with these records of the virgin birth? They appear in the earliest manuscripts. How shall we get rid of them?

Some use their scissors. Thomas Jefferson in preparing his

"Moral of Jesus," better known as "Jefferson's Bible," used freely his scissors, cutting out every suggestion of the miraculous or supernatural. "This is magnificent, but it is not war."

Dr. Charles E. Jefferson writes: "A man who cuts out of the New Testament the miraculous elements has no justification for so doing outside of himself. Not one scrap of evidence has been brought to light within the last hundred years, either out of the earth or from the monuments, or from the shelves of old libraries, not one single fact has been discovered by the telescope, or by the microscope or by the spectroscope, or by any other instrument of science; not one scintilla of evidence has been found either in the heavens above or in the earth beneath, or in the waters under the earth, to invalidate the historic integrity of a single paragraph of the gospels as they appear in our Revised Version of the New Testament."

Others use their imagination. Cheyne in his "Bible Problems" writes: "Both science and history constantly need the help of conjecture." This is true in forming an hypothesis, but there is real peril in dogmatic imagination.

I cannot better illustrate what I mean than in the same volume of Cheyne's. On page 91 he refers to a great discovery, "the discovery that the statement of the virgin birth is isolated from the Gospel where it occurs, and that it receives no support, direct or indirect, from any other passage in the New Testament, except Luke 1:34, 35, which is most probably a later insertion."

Please analyze that sentence: First we have the dogmatic assertion that Matthew's record of the virgin birth is isolated and receives no support, direct or indirect; then the qualifying statement, "except in Luke 1:34, 35," which utterly destroys the opening assertion; then the conjecture, "which is most probably a later insertion." My mind rebels against such juggling with words.

Consider another passage from the same book (page 93): "So far as the virginity of the mother of Christ is concerned—I speak as a historical critic—the passage in the prelude to the First Gospel is a Jewish-Christian transformation of *a*

primitive story derived ultimately, in all probability, from Babylonia, and analogous to the Jewish transformation of the Babylonian cosmogony, in the opening section of Genesis." Notice the "in all probability," and the assertion that the opening section of Genesis is a Jewish transformation of the Babylonian cosmogony. After reading the Babylonian record of creation, one wonders how any sane mind could dogmatically assert that the first chapter of Genesis is a transformation of it.

Unwilling to submit to the tyranny of scissors, or to the dogmatism of imagination, we come back to the New Testament record to review the grounds of disbelief or doubt relative to the virgin birth.

As we review these records let us bear in mind the line of argument just now presented; recognizing the importance of the background of every fact, we seek to ascertain whether Jesus Christ lived a super-natural life, whether he rose from the dead, and whether he is the author of a new type of life.

(1) Silence: It is true that Mark and John and Paul are silent concerning the virgin birth; but they say nothing to contradict it. On the contrary, they present Jesus Christ as a super-natural being, the author of a new type of life.

Mark begins his record with Christ's public ministry, saying nothing one way or the other concerning his birth. But no Gospel records more of the miraculous in the life of Jesus.

John does not tell of the birth of Jesus: He, too, begins his narrative with the public ministry of our Lord, but he introduces it with a prelude which sweeps back into eternity. "In the beginning was the word, and the word was with God, and the word was God—and the word was made flesh and dwelt among us." If we believe John, Jesus Christ was a super-natural being.

Paul does not refer to the virgin birth, except possibly in one passage, but central in his writings is the resurrection of Christ, and the fact that he brings into being a new order or type of life.

If our reasoning be correct, each of these presents corroborative testimony to the virgin birth.

(2) Genealogy: Both Matthew and Luke seem to trace the ancestry of Jesus through Joseph; although some claim that one line is that of Mary. But what is the record?

Matthew comes down stream, "Abraham begat Isaac," etc., and we would expect "Joseph begat Jesus," but this is what we find: "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Immediately those who introduce this witness begin to explain that certain phrases were added later, but there is no evidence of this, and a witness whose embarrassing testimony has to be explained away does not strengthen the cause in behalf of which he is presented.

Luke goes up stream, "which was the son of Adam, which was the son of God." Naturally we would expect the record "Jesus which was the son of Joseph"; but this is what we find. "and Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." Immediately the assertion is made that the phrase "as was supposed" was added later, but there is no evidence of this.

To say the least, it is not impressive to bring two witnesses into court and then to find it necessary to explain their testimony when they say the very thing you do not wish them to say.

(3) Custom of the Ancients: It is true that the Greeks and Romans ascribed divine paternity to their great leaders; a paternity of lust and rape. In striking contrast with this is the crystal purity of the record concerning Jesus.

The story of the virgin birth, as well as the belief in the incarnation, came out of Jewish soil: yet the Jews utterly loathed the pagan idea of the divine paternity of their great ones. Indeed they crucified Jesus because he claimed to be the Son of God. The custom of the ancients, therefore, will not account for this teaching which came to us from Judea.

"What think ye of Christ? Whose Son is he?" "If David then call him Lord, how is he his Son?" "Conceived by the Holy Ghost: born of the Virgin Mary."

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"What think ye of Christ? Whose Son is he?" "If David then call him Lord, how is he his Son?" "Conceived by the Holy Ghost: born of the Virgin Mary."

SAMUEL H. CHESTER.

An Appreciation.

By Rev. James I. Vance, D. D., LL. D., Pastor of First Presbyterian Church, Nashville, Tenn.

After thirty-odd years of strenuous service in the cause of Foreign Missions, Dr. Chester has earned not only the unqualified confidence and love of his own denomination, and the high esteem and admiration of the missionary leaders of other denominations, but he has earned the right to a bit of rest, free from care, at life's eventide. His consuming zeal for the cause, however, and the continuous emergency calls which unload at the door of his office in Nashville, seem to indicate that he will be in the harness until the last stroke of the clock.

I have known Dr. Chester intimately for thirty years, having been for two-thirds of this time chairman of the Executive Committee of Foreign Missions, which he has served as its chief and senior secretary. I regard him as the ablest missionary statesman of his day. His grasp of the intricate problems arising in mission work, his genius for finding a way out of baffling situations, his keen intuition in sensing the crucial points, his wonderful common sense, his freedom from sectarian bias, his humanness, his genial sense of humor, his hatred of shams and cant and pious duplicities, his poise and simplicity, his loyalty to his friends and his fairness to those who sometimes seemed to be his foes, and above all his sincere and unalterable devotion to the Saviour, have characterized Dr. Chester's long years of service and made him a leader the Church has found so easy to follow.

He has seen the work committed to his hands, double and treble and quadruple, and grow by leaps and bounds. He would be the last to claim the credit for this growth, but those who know will not withhold from this great missionary statesman and leader their praise for the way he has pioneered the cause to victory.

Again and again, when gloom was settling down upon our work, and the Church had grown discouraged and timid and apathetic, the familiar figure of this missionary secretary has stood up in the General Assembly and reminded those who were taking counsel of their fears that our Church was born of a missionary passion. Then instead of pleading retrenchment, he has sounded a fresh trumpet call to a forward movement that has not only lifted the Church out of its lethargy, but sent it on to greater conquests.

He has been an influential figure in interdenominational gatherings and a consistent and courageous advocate of cooperation among the great branches of Christ's Church in the effort to evangelize the non-Christian world.

He was the first to suggest that hurtful competitions on mission fields close and the territory be divided among the various boards, each denomination assuming a definite obligation for a certain field, and being held solely responsible for its assignment.

There are other large statesmanlike movements in mission administration which Dr. Chester has either fathered or promoted, until he has left his trail during these thirty years along the whole line of missionary progress and achievement.

Two years ago the General Assembly, desiring to lighten his labors, made him advisory secretary, but those of us on the committee discover no slackening of the traces in the load he carries. Dr. Smith's prolonged absences in the visitation of our mission fields have for several months at a time summoned Dr. Chester back to the duties of the executive secretary; and the growing work and our comparatively small secretarial force have made it necessary for us to keep Dr. Chester actively in the service.

So far as I can see, he holds his own, and goes with his head as high and his brain as clear and his nerve as steady as in the days when life had less of age. But there is a vision and a wisdom which come with the years, a richness of experience, a mellowness and ripeness which make golden the sunset. Our beloved veteran secretary has this vintage of the soul

which is the gift of time, and those of us who are thrown with him in the intimate fellowship of administration see the light and feel the glow and know that for Dr. Chester "the best is yet to be."

THE MAKING OF WOODROW WILSON.

An Intimate View of the Man.

By Rev. Thornton Whaling, D. D., LL. D., Litt. D., Professor of Systematic Theology, Kentucky Theological Seminary, Louisville, Ky.

There is but one thing of supreme importance in our world upon which all other things wait, and that is the making of men. All personality is sacred; the true shekinah is the human soul; and a rich, strong personality is the divinest fruit which grows on the tree of life. The key everywhere is the fit, the adequate, the prepared person. If there is any truth in the theory of an Absolute Being, who is administering our world, he must be a fit, adequate and prepared person, and he must largely do his great job through other fit, adequate and prepared persons.

There are four chief forces, all of them phases of personal influence, which contribute to the making of a man; viz., heredity, education, individual reaction and, what, to avoid all forms of cant, I shall call divine dynamism. Let us apply these four in turn to one of the most interesting, forceful and harmonious personalities in the history of our day—Woodrow Wilson.

First, his heredity was singularly homogeneous. His father was pure Scotch-Irish; his paternal line for generations had no infusion of any other stocks. Scotch-Irish means Scotch raised to the nth degree. The cream of Scotland was skimmed off and placed in the North of Ireland, and remains more purely Scotch in many respects than Scotland itself. A Scotch-Irishman has some disdain for the Irish and a racial respect

which I believe in degree is unparalleled, and which will explain the folly of those who are trying to weld together Protestant Ulster and Romish Leinster or Munster. You might as well try to make Siamese twins out of the devil and the archangel. There is no stouter or more durable fiber, both biological and sociological, which has ever been built, than the stuff out of which the Scotch-Irishman has been made, in his own opinion. Mr. Wilson was a Scotch-Irishman and he can't help it; but on the contrary, as an anthropologist and historian, was proud of it and grateful for the fact.

His mother was Scotch without alloy of English, French, Irish, or any other strain. For generations the Woodrows were influential in Scotch ecclesiastical and political affairs; the family was prolific in preachers, professors, soldiers and politicians. One ancestor was Dr. Robert Woodrow, teacher of theology in the University of Glasgow; another was the historian of the Scotch Reformation; another was the Earl of Dunlop, a great councilor of state, while another was Bruce himself, the last Scottish king canonized for his saintliness as well as his patriotic devotion.

This heredity is singularly homogeneous; it represents the essence, the very heart and soul of Scottish culture and religion and life. The Church of Scotland, in its theology and ethical and ecclesiastical ideals, has peculiarities which mark it off from the Puritanism of Great Britain, from the elaborate and cosmical Calvinism of Geneva and of John Calvin, and from the system of the Reformed churches in Germany or Holland. One essential point of difference is stated by Dr. James Stalker, formerly professor of theology in the University of Glasgow, in his book, "John Knox and His Ideals." In the chapter on Political Principles of John Knox, the author begins by saying, "Only less important to his native land and his religious views were the Scotch Reformer's political opinions. To himself the two appeared to be one, and ever since in the Scottish mind the waters of religious and political connection have been in close proximity, with a constant tendency to mingle." The Scotch are religious and political; and they do not

distinguish between the two; their religious and political systems are akin. John Knox stamped on his book of Discipline, on his Confession of Faith, and on the Scotch mind the conviction that the Kingdom of God was the supreme interest; not the State; not the Church; not even the family. The Kingdom of God with him meant the actual reign of God; and this reign of God meant that righteousness, justice, truth and love were to be enthroned in the whole of human life—that they ought to be regnant in politics, diplomacy and business as truly as in religion and ecclesiastical affairs. The struggle to reach this goal constitutes the sum and substance of Scotch history, and the enrichment and clear exposition of this splendid ideal constitutes the best contribution of the Scottish Church to the world.

There never lived two men that knew this better or believed it more thoroughly than James Woodrow and Joseph R. Wilson, whose combined names live in Woodrow Wilson, and whose profound political and religious convictions were as basal in the son and nephew as they were in the father and uncle. This heredity was one element in the call which he believed came to him to help organize the moral force of the world for world direction and control.

Second, his education harmonizes with his heredity. He delighted to say that his own father was his first and greatest teacher. According to his own account, he discovered he had a mind when a boy fourteen years of age, or less, attending his father's prayer meeting in Augusta, Ga. The pastor was delivering a course of lectures, explaining the reasoning of the Apostle Paul in the Epistle to the Romans, when the boy actually discovered that he could think and his intelligence was aroused at perceiving the chain of logical argumentation developed by his gifted father in these mid-week lectures. These dissertations might put to sleep godly elders and deacons and pious mothers in Israel, but it would be worth while to do this if the preacher could wake up the intelligence of gifted and promising youth, like young Wilson.

When visiting Columbia some years ago he asked to visit

his father's class-room and said, "I used to come with my father to his class-room when a little boy, and I think got much he was teaching there, and I hope I have it yet." At the same time, upon visiting the library, he said, "I borrowed my father's keys and browsed a great deal in these books under my father's general direction."

He was a student at Davidson for a year, an institution which embodies the essence of Scotch and Scotch-Irish culture and life. I once asked him if he remembered Davidson well. He said, "There is nothing I remember better—the students, the professors, the influence, the life there." From the standpoint of the philosophy of adolescence there was no more important year in his life than the year spent at Davidson.

He was next at Princeton as a student for three years under the presidency of that grand old Scotch divine, Dr. James McCosh. Princeton is Davidson enlarged, enriched, but with the same philosophical, political, religious and theological horizon. This is the place to say that Scotch theology and life do not have that narrow and illiberal puritanical ex-communication of all good worldly things which marked the extreme type of iconoclastic British Puritanism. To illustrate, John Knox appreciated the claims of beauty, money, social position, and when at the age of fifty he got ready to marry a second time, he selected a rare and beautiful and youthful heiress—cousin to Mary, Queen of Scots; and she brought him youth, beauty, money, social standing; and mutual love crowned their union as long as life lasted. Beauty, grace, the wise use of all earthly good gifts, as well as science and truth, reign at the colleges of Davidson and Princeton, as well as at the University of St. Andrews and Edinburgh—and the influences of Davidson and Princeton were in absolute harmony with his Scotch heredity and the teachings of his father's study and class-room.

He studied law for two years at that famous seat of culture and catholicity, the University of Virginia, and if anything were needed to give breadth and amplitude of horizon to the discipline heretofore denominational and largely ecclesiastical,

Jefferson's famous foundation gave the additional scope and range of view.

Then followed several years of specialization in the study of the philosophy of Society and the State at Johns Hopkins, under the tuition of the famous teachers which the gifted Gilman had gathered there.

But his character had received its set; his intellectual and cultural tastes had been fixed when he went for professional and post-graduate study to the renowned schools at Charlottesville and Baltimore: and there is a singular and inner affinity between the heredity which on so many occasions he most gratefully acknowledged, and his training and education, which in most respects was almost identical with that which his Scotch forbears had received at St. Andrews or Glasgow or Edinburgh. Davidson and Princeton are modeled after St. Andrews, the oldest of the Scotch universities. His heredity and education were not antagonistic, but co-partners well-mated and lovingly matched.

Third, his individual reaction to the stimuli of environment and his own life-work have profound interest and significance.

He came to Davidson at the age of sixteen, singularly ripe as to character and matured as to his life program. He was a child of the manse. He bore the marks of it in manners, look, bearing, speech, conduct and ideals. He was a thoroughly clean, moral and religious youth, without pretense or cant—was a communicant of the Presbyterian Church and his behavior was in accord with this profession.

But he made no effort to conceal the fast that he destined himself, not for the ministry, but for some form of public or political life. The thesis he often maintained then was that religion might assume for some men the form of civic or public service. His interests had already asserted themselves as supremely centered in social and civic affairs, and his aspirations were distinctly defined as seeking preparation for political or public leadership. His speaking in the literary society was directed more than once to the advocacy of this belief.

His reading of newspapers, magazines and current literature,

instead of seeking to excel in text-book knowledge, proclaimed the ambitions which even then dominated him.

The most interesting conversation I ever had with him took place forty-five years ago, when I was a boy of fifteen or sixteen and he seventeen or eighteen years of age. He was leaving Davidson not expecting to return, and in the freedom and unreserve which marks the comradeship of youth, I asked him, "Why are you leaving Davidson?" He was never quick to reply, and this gave me time to enumerate the professors and ask, "Isn't Fatty good in math? Isn't Razor good in English? Isn't Dick good in Latin? etc., etc." "Yes," he finally said, "the college is good; but I want to go nearer to the center of things, where life is at its intensest, where history is being made." I said, "Where are you going?" He said, "Princeton." I said, "That's in the backwoods, too; out in the country." He said, "Right across the river from New York, and New York is now the center of things in this country." I remarked that it is not every youth in the South at seventeen or eighteen who in 1874 knew where the center was. But his answer reveals his psychology, shows his inner adjustment toward life and the program which he had already made for himself. He wished to be near the center and share in life in its intensest forms, in order that he might lead at the center and shape life in its most controlling aspects. He had already responded to the highest moral and spiritual appeals, the claims of God, of humanity and of service; and upon such basis had aspirations to play the role of a publicist, helping the welfare of a nation and a world. And so he went to Princeton, which thus became his alma mater.

After the completion of his liberal training at Princeton and his professional training at Charlottesville, he practiced law for a year or so in Atlanta, Ga., and came very near starving to death. His partner, E. I. Renick, was one of the most lovely and attractive young men the world ever had in it. Renick subsequently became the Washington representative of one of the leading legal firms of the United States, but died comparatively early before he had the opportunity to achieve

great fame. Mr. Wilson was never designed as a lawyer and his venture was a makeshift and an experiment while he was on his way toward finding himself. He was next professor for a little while in Bryn Mawr College, but if there is any such thing as design in nature, one may say it without irreverence, he was never intended to remain permanently a professor in a female school. Then followed a professorship in the Wesleyan University in Connecticut, and his transfer to Princeton as professor in the field of history and politics. Here he at last found himself and crowds of interested students insisted upon pressing into his class-room to hear his luminous and impressive lectures on the Philosophy and History of Government. These lectures have been published under the title of "The State, Elements of Theoretical and Practical Politics," and are the most complete and scientific exposition of the subject extant in our language. Then came the presidency of the University, where a notable success was achieved, but the instinctive Democracy of the future President brought him into collision with a coterie of moss-back trustees who did not wish Princeton too much democratized. Mr. Wilson withdrew from the University as the result; but it was not the first time, nor will it be the last in the history of the world, when a man is kicked up instead of being kicked down, for soon came the governorship of New Jersey, then the presidency of the United States, and then for a season world leadership.

The resolves and ideals of the youth of seventeen ran like unifying bonds through the whole harmonious life, which knew no revolutions nor cataclysms, but moved with growing power toward its splendid consummation of world service in the fabrication and establishment of the League of Nations, which, despite temporary defeats and miscarriages, must eventually crown his labors as leader and organizer of the moral forces of the world.

Fourth, a large place must be assigned to divine dynamism in the sense that Woodrow Wilson believed himself to be the agent and partner of the Supreme and Absolute Being, not,

however, in the sense of enjoying any monopoly in such distinction and influence.

This is the catholic belief of influential minds. Socrates said that his daimon told him what to do and what not to do, and advised his students to listen each for himself to his own daimon. An old Hebrew prophet said, "The spirit of man is the candle of the Lord": or a man is without warmth and light until God communicates to him the divine fire. Paul was certainly a dynamic personality and said, "By the grace of God I am what I am," and advised his brethren to be "strengthened with might by God's Spirit in the inner man." Mr. Wilson believed that God shows himself in nature, history, the human soul, literature, especially the Book. He said, "The Bible is the word of life—the more you read it the more will become plain the things which are worth while and which are not—what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all the wish that they may have the approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the key to your own heart, your happiness, your own duty." The Bible wrought mightily in his making. His ideals were those of Moses, Isaiah and James. I do not know how to say without it sounding like cant, that he always believed in the practice of prayer. When a youth at college I heard him lead the college prayer meeting, and he was a Presbyterian elder who went to prayer meeting when he could, and led in prayer. There is no use in concealing the type to which he belonged. His type are sure of the sweet conversableness of the Absolute, of the possibility of intimate comradeship with Him, of the immediate impact of the divine heart and mind upon the human heart and mind, and that the mightiest of all influences is such immediate divine impact. This man believed these four things: first, that the Absolute who charted the ages chose him for the presidency through the suffrages of

his fellow-citizens; second, that the divine Engineer prepared him for his presidential job by his heredity, by education, by his individual response to the numberless stimuli which have swept his being and by the enlightening and enlivening contact of the divine with the human; third, he looked for guidance to the supreme revelation in the ethics of Jesus interpreting the Kingdom of God; and fourth, he relied on the divine Person to hearten him and rally others to his support. He believed these things for himself. He could not be what he was and fail to believe them, and hosts of his fellow-citizens shared these beliefs with him.

One of the most wonderful things in the history of the world is that one whose heredity, training, individual experience and faith in God were just what his were, sat in the supreme place at the Council of Nations and set for them their task and lesson as the application of the ethics of Jesus, of the ideals of the Kingdom of God, to the business, the diplomacy, the politics and the international life of the world.

"Thru the ages one increasing purpose runs, and the thoughts of men are widened by the process of the sun"; but the great goal and consummation has ever been the same, and the seers of the past and the present all see the same goal, under the inspiration of the Absolute ethical Personality whose plan all world movements are fulfilling. They all share in the same divine vision and they all speak of the Coming Kingdom, when war shall cease and all discords shall be hushed, because righteousness, justice, truth and love shall reign from the rising of the sun to the going down of the same.

I do not wish to make the impression that Mr. Wilson was a model of absolute perfection and a marvel of angelic innocence in all respects. He had the defects of some of his strongest qualities; for example, there can be no doubt that he was a politician of the very first water; he inherited this on both sides. There never lived a more accomplished ecclesiastical administrator than the famous stated clerk of the Southern General Assembly, Joseph R. Wilson. It is a great thing that we had in the President a man who knew how to play

the political game. There was once a great Democratic President, named Cleveland. He was not a politician, and the country and his party suffered, but there will be no suffering for party or country because Woodrow Wilson lacked in political sagacity and finesse. I once asked a distinguished Senator of the United States if Mr. Wilson was a politician; his only reply was to lift both hands and ejaculate, "Good Lord." Dr. Francis L. Paton, ex-president of Princeton University, was delivering the Smyth Lectures at Columbia Seminary, and he was asked if he knew well his former successor, now President of the United States. His reply was, "Of course." Upon being asked if he thought highly of him, he said, "Undoubtedly." He was then asked to explain what Mr. Wilson meant when he told the Senate of the United States that woman suffrage was a war measure necessary to the winning of the war. His reply was, "He didn't fool me a little bit, and he didn't fool himself any more than he fooled me." I think that if a thousand years from now the President were asked what he meant by this statement to the Senate, that his reply would be the famous Wilson grin.

In closing, one of the most harmonious personalities and one of the most harmonious careers holds the interest of the world. All of the forces which have gone to the making of the philosopher, politician and prophet, who was from 1913-1921 President of the United States, have been congruous and mutually consistent and consentient. His heredity, education, experience and religion were all of a piece, built out of the same material, ever shot through with the same complexion and coloring. One man's education fights his heredity; another man's religion is the foe of his instinctive and habitual reflexes; some men are a bundle of contradictions; some a menagerie of contending wild beasts, but this man found the peace of God, an unbroken truce marking the play of all the influences by which he was moulded. A most harmonious career was the inevitable result. The student at seventeen dreaming of a public service lived where life is at its utmost, becomes the eager University post-graduate exploring the history

and philosophy of the State, becomes the accomplished professor expounding the nature and ideals of government with a wealth of historic and philosophic knowledge; becomes the efficient University president whose task well done is the proof of fitness for still higher presidencies; is advanced to the position of national leader and then world leader by well-nigh universal consent, because the instincts and ideals of the peoples of mankind found in him their ablest expounder, their most sure and effective organizer and architect.

THE HEAVENLY CITIZENSHIP.

A Study in the Book of Philippians.

By Rev. Warren H. Stuart, D. D., Professor of New Testament Interpretation, Nanking Theological Seminary, Nanking, China.

"For our citizenship is in heaven." Phil. 3:20.

The pronoun "our" in this sense refers to all true Christians, members of the kingdom of heaven. The word for citizenship, translated "conversation" in the Authorized Version, occurs twice in this letter to the Philippians, first in 1:27, where it is translated "manner of life," and could also be rendered "conduct as citizens"—let your conduct as citizens (i. e., in the kingdom of heaven), be worthy of the gospel of Christ; and again, in the text, "Our citizenship is in heaven." A citizen of a country is a member of the body-politic, subject to its laws, sharer in its privileges, and conforming to its general type of persons in that country; so we have a citizen of the United States, a citizen of Canada, of France, and of Germany; and also, by analogy, a citizen of the heavenly kingdom. But the word citizenship had a special meaning for the Philippians, for which reason, no doubt, the author used it in addressing them. Philippi was a Roman colony, and as such had the benefits of Roman citizenship; its people were

not subject to the laws of Macedonia, as were the people all around them, but to those of Italy; and they had the same privileges as natives of Italy. To use a modern illustration, Americans living in China are not, as Americans in Japan, or Chinese in the United States, subject to the laws of the country in which they live; they have extra territorial rights; that is, we are considered *guests* of the Chinese government, not under its authority, but under its protection; we are subject to the nearest American consul and can be tried only by a United States judge. And this fact, bulking so large in the present crisis in China, can remind us of the truth which the use of this word brought home so vividly to the Philippians that we, as citizens of the kingdom of heaven, are in the world but not of it, not subject to its laws, not judged by its standards. Of course a Christian should pay his debts and meet the requirements of daily life as well as—yes, better than—the non-Christian; but in a very real sense we as Christians are not subject to the judgment of the world as to our position or success, nor bound to accept its dictum as to what we shall do or not do; and we have privileges which the world cannot give and cannot take away. Our citizenship is in heaven. "We are a colony of heaven" (Moffatt); "the commonwealth to which we belong is in heaven" (Goodspeed).

Let us now enquire further into this heavenly citizenship. What are its duties and privileges? There are three duties and four privileges, all brought out in a study of this very book of Philippians. We shall study the duty first.

I. Duties of the Heavenly Citizenship.

1. The first duty is *loyalty to our head.* This is the primary duty of any citizen. A Britisher should be loyal to King George, and a Japanese should be loyal to the Emperor of Japan. We, as Americans, are loyal to our President; as Christians, citizens of the heavenly kingdom, we must be loyal to Jesus Christ our King. The Apostle Paul was loyal to Him when he writes in the first chapter, "To me to live is Christ"; and enjoins loyalty upon us when he writes in the second chapter, "That at the name of Jesus every knee should bow, and

every tongue confess that Jesus Christ is Lord." Ours is a Christo-centric religion. Christ must be Lord of all or He is not Lord at all. I heard a man once call attention to the fact that mankind on the physical side is a pure democracy. We are all pretty much on a level physically—have the same number of hands and feet and eyes and nose, the same average weight and strength. Physically, we are free and equal. On the mental side we are a republic. A small per cent of us, by reason of better brains, wider opportunities, more determination, gain the ascendancy in thought over others. A few men and women do the thinking and all the rest follow. But the spiritual realm is an absolute monarchy. Jesus Christ is Lord of all and He is everything. To enter the kingdom of heaven you must swear loyalty to Him and Him alone. If any one objects to this as being opposed to democratic principles, let me remind him of the moral paradox that bondage to Christ is the soul's highest freedom and that He is best pleased in service to the least of these His brethren, and that human brotherhood is best realized when the principles of Christ are accepted in full.

In speaking of this subject once to my students in Hangchow College I called their attention to the ideograph which denotes loyalty in their language. It is composed of the word for "middle" and the word for "heart." Loyalty to Christ is putting Him at the middle of your heart. There is a story that in one of Napoleon's campaigns a soldier was wounded in the heart and brought into one of the field hospitals, and as the surgeon probed hither and thither for the ball and probed very near to the heart, the soldier looked up and said, "Doctor, if you go any further you will find the Emperor." Napoleon was enshrined in the centre of that man's heart and life. The heavenly citizenship demand no less loyalty to Christ as the first duty of every citizen.

2. The second duty is *mutual love.* This is what binds together the people of a country and makes them into a nation. Without it, a nation is no more than a heap of uncohering stones. Love is the mortar that holds the national edifice to-

gether. We are commanded to love all men, and this is right; but we should love our own fellow-countrymen in a special way. And if this is true of earthly nations, how much more true of the heavenly kingdom! St. Paul felt this most strongly. There is very little rebuke and very little exhortation in Philippians, but the one matter he stresses is mutual love, oneness of mind and heart. "Fulfil ye my joy," he says, "that ye be like-minded, having the same love, being of one accord of one mind." You remember that in the recent Balkan wars the allies were at first of one mind, and won great victories from the Turks, and there was talk of one great new Balkan nation; but when they began quarreling among themselves, all such talk was stopped, and they had hard work to retain the fruits of their campaign. The Christian Church is an army of allies, under the one commander fighting a common enemy. Any quarreling within our ranks between member and member, faction and faction, church and church, denomination and denomination, is disloyalty to Him, and endangers the success of our campaign. "I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord."

3. The third duty is *sacrifice.* This springs out of the two former and is the essence and proof of patriotism. He is no citizen who will not do something for his country. And so in the kingdom of heaven. St. Paul was a conspicuous example when he wrote: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." And this same chapter gives us that marvelous example of the self-emptying of Jesus. When Garibaldi, the Italian patriot, was leading his men against the enemy, he said: "Men, I cannot promise you money or booty, or fame or ease and pleasure; I offer you hunger and cold and rags and suffering, but in the end a new and united Italy." The men responded to his appeal, and a new nation was born in Europe. Those who follow Christ must be willing to deny themselves in the same way and will receive the same reward.

Now let's remark right here that sacrifices are of two kinds. The first kind are those which we decide to make ourselves,

as when we, for instance, take a hot, dusty walk to carry flowers to a sick person, or decide to go as a missionary to Africa. Either of those is a hard thing to do, but once we have made up our minds to do it, the victory is won, and we had rather be allowed to go on and carry out our purpose. The other kind are the sacrifices that God asks of us without consulting us, as when He sends a trying illness, or a severe disappointment, and apparently without any reason. "Ye have heard of the patience of Job." But that patience seems all the more wonderful when we reflect that he was utterly ignorant of what had gone on in the first two chapters behind the scenes. He saw no reason why all this trouble should come to him. After all it is not so much the amount of sacrifices, as the spirit in which we make them; and the true citizen will do all things "without murmurings and disputings," in the spirit of loyalty and love.

II. Privileges of the Heavenly Citizenship.

1. The first privilege is *protection*. Every American citizen, for example, rich or poor, great or small, at home or abroad, is entitled to protection from our government. If his enemies will not respect our flag, we will follow it with our army and navy. When war broke out with Spain in 1898, two ladies in Cuba were alone in the house when it was attacked by bandits. Rather than defend themselves with weapons, they stood in the door with the American flag thrown around them; and the bandits dared not molest them. The citizen of the heavenly kingdom need not defend himself by any works or merit of his own against the adversary, but simply throw around himself the righteousness of his Lord. Do you remember how Paul writes: "I count all things but loss that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Nothing can harm us there. Even the Divine punitive justice cannot reach the man who is in Christ. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh inter-

cession for us." The only real enemy of mankind is sin. The heavenly citizenship offers complete protection against the ravages and penalty of sin. The heavenly citizenship brings complete protection from everything that would harm our souls.

2. The second privilege is *abounding joy and peace.* The word joy is the keynote of this epistle, and the words joy and rejoice occur, I believe, over twenty times in these four chapters. "Rejoice in the Lord always; and again I say, Rejoice." That is a standing invitation to be happy. A glad smile is the badge of citizenship in heaven. I judge that some of you have read the delightful story of Pollyanna. But Pollyanna was no more than every Christian has the right to be—a person with joy enough for herself and plenty to spare for other people.

Then there is *peace,* the perfect peace of those whose minds are stayed on God. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Let me say that all worry is forbidden to Christians. Some time ago there lay sick in one of our cities a minister of our Church, who for nearly a year had been dying of cancer. His physical sufferings, his trials and disappointments, far exceeded what most men have to bear; but in all this time he was enabled to praise God and to testify to an inward peace that "transcends all our powers of thought"—a peace which the world cannot give and cannot take away. Such peace is the exclusive privilege of the heavenly citizen, and in such a time of stress it is indispensable.

3. A third privilege is *the supplying of every need.* Think of what that means! "My God shall supply all your needs according to his riches in glory by Christ Jesus." Do you really believe that? An American citizen abroad who finds himself suddenly in real need can go to the nearest American consulate and obtain food and clothing and even money for travel. It has been done time after time in past years in Mexico. Will God be less generous than the United States Government? "In everything—let your requests be made known unto God." Praying is "tapping the infinite resources." I was at a dentist's

once and he drew upon the water-power of the Yadkin River to drill into my teeth. Did he fear that the Yadkin River would not supply all his need? But that is a pitifully weak illustration of the real truth. I am authorized to state, as God's representative, that He will supply every real need you have upon application to Him. Sometimes He will do it through your own exertions; and He will give you strength and add His blessing. Sometimes He will supply it through other people; and sometimes He will supply it direct. Just ask Him! But be careful not to think only of material needs and in so doing let your spiritual natures starve.

4. A fourth privilege is *a glorious future.* As Paul puts it: "Where also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." The kingdom of heaven is glorious now, but it looks forward to a future far more glorious than you or I can possibly imagine. Jesus Christ is coming back, and those who now share His toil and suffering will share in His glory then. Our vile bodies shall be changed into the likeness of His glorious body, and we shall be members of that wonderful brotherly civilization which He will establish over the whole earth. What higher privilege could we ask than that? It is a future of inexpressible glory.

Two remarks in closing: (a) The first is addressed to any reader who is not a Christian. My friend, let me urge you to consider this heavenly citizenship. To use the language of the street, I'm a booster of the kingdom of heaven. I believe in it. It's the greatest, finest, best organization in the world, and it needs you. And, to speak more reverently, God is doing His very best for you in offering you membership in it this morning. You will wait till doomsday for anything better, and then you may be too late to join at all. Oh, let me urge upon you now the words of the Master, "Repent, for the kingdom of heaven is at hand."

(b) The second remark is addressed to those of us who are Christians. It is this: The more you do for the kingdom of

heaven, the more you will enjoy its privileges, and the more you enjoy the privileges, the more you ought to do for the kingdom. Isn't that reasonable? A man can have as much religion as he wants to have; and the more he has of real religion, the better for him, the better for his family, his church, his country and the world.

A DISCUSSION OF JOHN 21:15-17.

By George Frederick Nicolassen, A. M., Ph. D.,

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15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed (Tend) my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

This discussion will be limited to a consideration of the grammatical and linguistic points involved, leaving to others the practical application of the lessons taught.

In the first question Jesus asked Peter, "Lovest thou me *more than these?*" (pleon touton). The genitive after the comparative presents the same ambiguity as the English. It might

mean, "Lovest thou me *more than thou lovest these*" (disciples* — e toutous); or "*more than thou lovest these*" (things — e tauta—the fishing equipment); for the genitive plural touton can be either masculine or neuter; or the genitive may represent a nominative — e houtoi — "*more than these*" (love me). And when we recall the declaration of Peter, made in the upper room on the night preceding the crucifixion, "Though all (men) shall be offended, yet will I never be offended" (Matt. 26:33), we have no difficulty in selecting this as the one of the three possibilities that makes the best sense. Jesus had said (v. 31), "All ye shall be offended (caused to stumble) because of me this night." (In Peter's reply the word "men" should be omitted (see R. V.); in Mark 14:29 the A. V. has given it correctly.) Peter very confidently assured Jesus that the other disciples might fail, but he would not. Now Jesus puts the question to him, "Does your conduct show that you love me more than these do?"

But the chief interest of the passage centres about the two Greek words here used for "love"—giving a distinction that is entirely lost in the English translation. The word used in the first two questions of Jesus is agapao—which signifies unselfish love. It is the one used in John 3:16, "God so loved the world—"; there is nothing lovable about the world, nothing to attract the love of God except its need. The corresponding noun agape is used throughout 1 Cor. 13—translated "charity" in A. V. It is the unselfish love that is there recommended, the love that seeks no return. The other verb is phileo —to *love* as a *friend,* the love that expects some return, somewhat selfish, though not in a bad sense. In some passages either of these words may be used without special emphasis on the distinction. But when they are used together, as here, each has its full force.

Now in order to have the passage before us, let us quote,

*The grammatical principles involved may be stated thus: When the word for *than* (e) is expressed, the things compared are in the same case. If this case be nominative or accusative, the e may be omitted and the second noun (the object of comparison) put in the genitive.

with a transliteration of the Greek words, the three questions of Jesus, and the answers of Peter:

1. J. agapas me pleon touton?
   P. philo se.
2. J. agapas me?
   P. philo se.
3. J. phileis me?

The first question of Jesus is, "Lovest thou me (unselfishly) more than these do?" Peter, after his dreadful failure, has lost his confidence, and can only answer that he is sure of his friendship love. Then Jesus comes down one step and omits the pleon touton—"Lovest thou me" (at all) (unselfishly)? Peter cannot meet this test either and answers again with friendship love. Then Jesus comes down to Peter's level and challenges even that statement—"Do you love me even as a friend?" This is what cut Peter so deeply. "Peter was grieved" not only because Jesus asked three times, but because he seemed to doubt even his friendship love.

The Divine Surgeon has his anesthetic to relieve some of the pain of the operation, and gives him a new commission—"Feed my lambs." Peter gets a second chance; and the first part of the book of Acts shows how well he used it. The "lambs" may refer to immature, undeveloped Christians of any time of life, the "sheep" to those who know more about the spirit of Christianity. They all need food and careful attention ("feed" and "tend" or "shepherd" poimaine). The mind feeds on thoughts; we must have correct thoughts about God and our fellowmen in order that our souls may grow in stature and power; "tend" or "shepherd" (poimaine) refers to pastoral care (the Greek word for shepherd—pastor—is poimen). Whether there is any significance in the fact that "lambs" is used only once is very doubtful; so for poimaine. As in the treatment of the parables, so here, there is danger of carrying the details too far.

We may gather up the results of our study, then, under three heads:

1. Jesus reminds Peter of his confident boasting, and shows him that he cannot rely on his own strength.
2. Peter is called to examine his own heart, to see if he has even a selfish love of Jesus.
3. Peter is restored to his office and receives a new commission to feed and tend the lambs and the sheep.

THE SONG OF THE SWORD.

A Study of Genesis 4:23-24.

By Rev. Henry C. Hammond, D. D., Professor of Bible, Flora MacDonald College, Red Springs, N. C.

I have been requested by the editor of the Review to write an article of exegetical character on some passage of Scripture, having in mind specially the needs of the laymen: something of a popular nature that would be of interest and help to them. In addition, I hope it will be an article that will not only be easily understood, but one that any intelligent student of God's Word could work out in its essentials for himself, and thus give encouragement to the study of the Bible.

We have chosen as the passage for this study Gen. 4:23-24; the first poem. This is one of the oldest pieces of poetry in existence. Whenever it may have been written, it was spoken and so composed before the flood. Poetry has been one of the finest productions of the human mind throughout the ages. Hebrew poetry, as may be expected, is not like English poetry. It does not have the rhythm and meter with which we are familiar in our poetry. Yet even in the English we feel the succession of rise and fall, the parallelism, the strophical construction, and so even in our translation we can see something of its beauty. It is not, however, our purpose to go into any study of it as poetry, but to get a picture of the times in which it was produced. Poetry, like any other literary production, gives us information of the customs and habits, the viewpoint, the ideals and religion of the times. Homer's Iliad or Shakes-

peare's plays are good illustrations of this. We wish therefore to study this poem from the standpoint of Revelation and see what it tells us of those early ante-diluvian days.

It must be borne in mind also that we are studying a passage of inspired Scripture. The book of Genesis, in its first four chapters, tells us all we know of the history of the human race before the flood. Because it is the Word of God, we believe the Holy Spirit has selected just a few things he wishes us to remember of those days; such things as creation, the fall of man, the Messianic line. This poem is one of those few bits of history. Surely it is important as a piece of selected history, the only poem that the Holy Spirit has selected from this early age to hand down to the church throughout the ages.

It has been called, and we accept it as a good name for the poem, THE SONG OF THE SWORD. We shall not attempt to dwell in any technical way on the enigmatical expressions of the poem. We shall use also the text of the American Revised Version without further discussion of text and translation. As we begin our study let us remember by way of further introduction a few other things.

First to be mentioned is that this poem is the conclusion of a paragraph that is telling us of the descendants of Cain, and a word or two about the custom of the author of Genesis may be helpful here. It is Moses' custom in writing this book to speak first of less important lines of descent, and then to pass on to trace more fully the Messianic line with which the book is specially concerned. Now before passing to the Messianic line through Abel, this paragraph describes what became of Cain's descendants and what kind of people they were. Another fact worth mentioning here is that this poem immediately follows the mention of the inventions of Tubal-cain and is to be studied in that light. It is the comment of Lamech, his father, on this invention; the invention of cutting instruments of brass and iron, and so in all probability includes weapons of defense and offense. Lamech is praising the genius of his son and telling how it rejoices his father in the strength it offers him. The poem thus is seen to be a song of Lamech

about his son's invention and so becomes a song expressive of the violence and rapine of the times. We shall study the poem under three heads:

I. *A Civilization Which Culminates in a Sword.*

The paragraph of which we have the conclusion in this poem is describing the achievements of the descendants of Cain, and they are so noticeable as to constitute a distinct advance in civilization. This song of the sword is the last statement of this paragraph, describing the Cainite civilization. As the first statement of it we are told that Cain went out from God's protecting care and began to take care of himself without God. Among the things he did was to build a city, the first city of the Bible. Of course we must not think of our modern cities with their lights and great buildings and many inventions and conveniences. But none the less must we not put aside as meaningless the statement that he built a city. It became perhaps a fortified city with a wall, even though it may have been at first a city of tents rather than buildings. We should remember also that Cain only began the work. As time went on this city would grow and develop and become more like cities we know of now, with laws and customs and society. It was a distinct advance on the civilization of the time of Cain and Abel. Now the elements of this civilization are mentioned in the inventions and accomplishments of the distinguished sons of Lamech.

The Commercial Element is first of all mentioned in the fact that Jabal is said to be the father of such as dwell in tents and have cattle. We know that in different ages of the world possessions have been measured by certain worldly goods as the standard. Money in this country has at different times been different articles of trade or commerce, such as wampum and tobacco. In the early days of the world money was measured by cattle in some countries. The word for cattle comes from a word meaning to acquire, showing that cattle are an acquisition or possession. It does not mean that here for the first time men began to raise cattle, but that the scale on which

they were raised indicates the big business development of that civilization. Thus we have what we have in any important civilization, the commercial spirit of trade and commerce. Indeed so usual is this in any important civilization that we feel if there are no commercial achievements there is no important civilization. Great civilization has always been associated with great business development.

The second element of this civilization we wish to mention is that of the Fine Arts, shown by the musical side of it. Musical inventions are mentioned. Music formed part of this civilization, as it has formed part of every civilization. We are told that another son of Lamech, Jubal, invented such instruments as the harp and pipe, and was the father of such as handle—that is, handle skilfully—these instruments. Now the harp was a stringed instrument, perhaps a kind of bagpipe or flute like that with which the shepherds and keepers of cattle would while away some of their time as in Judges 5:16. But musical instruments in general belong to one or the other of these two kinds: music being produced by either striking the instrument or by air passing over or through it. Thus you see that in this early age they had the two general kinds of musical instruments that people have always had since. Attention should be directed also to the name of the inventor and the associations of that name. Jubal is close kin to a word meaning horn, a ram's horn—one of the earliest attempts at music—and so a cornet; and so the word jubilee, which was introduced by a blowing of horns or cornets. Our English word jubilant is a reminder, even though it may come to us immediately through the Latin. Thus music, along with poetry and architecture and other similar features, probably are representative of the Fine Arts of that civilization.

A third element of this civilization is what we may term the Useful Arts. Another son of Lamech is said to be the father of all kinds of cutting instruments in brass and iron. He invented the working in metals like copper and iron, and of course many instruments of various kinds must be included in this short statement. Instruments and equipment would be

necessary even for the mining of the ore and its making into metals and instruments. Probably weapons of war would then, just as always, constitute one branch of this making of instruments, for civilization has always been expressed and measured by its war implements. There would be also instruments for the cultivation of the soil and for various lines of industry, not to mention the making of tools themselves. Thus manufacturing establishments, however primitive, must have constituted part of this civilization. As the civilization developed this branch of it would develop apace, so that we can see in it the side of what we would call the Useful Arts.

Such then is the civilization that developed from the start that Cain made when he built the first city. However primitive it may have been at the start, it would grow and develop, so that by the time of Lamech it would be a civilization that would have all the elements of any civilization—the commercial, the fine arts and the useful arts. It is no unlikely supposition that some day archeology may unearth some signs of this ante-diluvian civilization that will startle the world by its advance as the world has been startled by the civilization of Egypt and Babylonia and other ancient countries.

The special point for us, however, is the fact that this early civilization culminated in a sword or the spirit of the sword. The inspired writer of the book of Genesis is not interested in telling us what great achievements were developed, but in saying that they were the achievements of sinful men. It is a picture of a godless civilization, and it should teach us once for all that civilization and godliness are not always together. The civilizations of the world have not been associated with true religion usually. We need only mention that the Jews were never known for their great civilization. It has been left to the world to develop these things. Witness the advanced civilizations of Egypt and Babylonia and Assyria and Greece and Rome, and that of Japan today. Culture and refinement do not necessarily mean godliness. Too often as here poetry and sin have gone together—the esthetic and the atheistic.

II. *A Family Whose Defense Is the Sword.*

When we look again at this poem we find that it becomes a striking statement of the fact that Lamech was trusting in the sword for his defense. They trusted in their own achievements in warlike weapons and not to God for their protection. You notice the song is addressed to the wives of Lamech. He is singing them a song the substance of which seems to be that they can depend on him to defend them, for he has killed a man and will always be prepared to take care of himself and them. The invention of his son, Tubal-cain, rejoices him with the thought that with it he will be a bulwark of protection to his family. We wish to notice this family more carefully. Of course it goes without saying that in all probability this is not all the family of a man in those days when people lived to great ages and when this man had two wives. Only such names are mentioned as are connected with the purpose of the author, who is putting before us a sample family of that godless age. We have in the names mentioned, however, the head of the family, two wives, three sons and a daughter, seven in all, a number large enough to give us a good picture of the ideals of the family.

The first ideal of such a family, we notice, is that it is a Polygamous Family. Lamech took two wives. He is the first mentioned bigamist, and may be, for all we know, the first man of prominence to defiantly take two wives against all the teaching from God and all the traditions handed down as to God's making one man for one woman and one woman for one man. The literal translation of the Hebrew is impressive: "And he took to himself, Lamech (did), two wives." Striking is the idea that the first mention of a change from God's law of monogamy comes in such a godless connection. Occasionally we find in Scripture that a man's having more than one wife is not condemned where it is mentioned, but I believe a careful study of the Scriptures will lead us to say that it is only occasionally, and that it is never meant to be approved even for those times. Comparatively few times is this fact

mentioned without the context showing that it is with disapproval. When we put together the many times when it is condemned and the frequent approval of monogamy, and then consider this the first mention of it, we cannot but feel that it is the intention of the author here in the first instance of polygamy to stamp this family as a leading one in the sin of the times, even though its members may have led in the material achievements of the day. It is a distinguished but a godless family.

The second thing we notice about this family, as we look more closely at it, is that the names of the women in it are all suggestive of the low opinion in which the average woman was held. Evidently these women are mentioned because they are prominent women, but prominent for what? Let us look at the meaning of their names, remembering that names in these early records meant much more for their meaning than names do with us. The names that have come down to us are often names given in after life to indicate the character of the person. The name Adah means ornament and its history is suggestive. The word originally seems to come from a name meaning to deck one self, and so to ornament. Ezek. 23:40 and Hosea 2:13 are good illustrations of this primary meaning in its bad sense. Adah thus hands down her name to us as one known for her physical beauty, possibly partly "made up" beauty. Zillah comes from a word meaning to grow dark and so means shade or shadow. It is not going too far with the idea in the word to say it carried with it perhaps the idea of a shadowy, but butterfly kind of creature, physically and mentally, perhaps attractive, but with nothing substantial in character. According to Delitsch, these names, "however explained, have a sensuous sound," and speak volumes of the way in which women were looked upon. Naamah means lovely, pleasant, sweet, sweetness; and probably shows her charms as a good looking and captivating woman. When we consider all this we must feel that the great majority of Christian expositors are correct when they believe that these names show the position of woman in that family and probably in that age of

luxury and sin, even if an age of more or less refinement. They are thought of for their physical and intellectual charms and not for their Christian character and spiritual qualities. It is probably a true picture of a worldly and godless society.

A third fact we wish to comment on briefly in this characteristic family is the character of the head of the family. Lamech here asserts himself as the head of the family and able to take care of it. He is speaking of his physical strength and prowess, his ability to take care of his wives, probably by the use of this weapon with which he can kill. He is not a man of faith and simple trust in God. While passing let us notice that the man he killed is spoken of as a young man. Is it possible that it carries with it the idea that this young man had been paying improper attention to some feminine member of his family. Had he insulted one of these physically attractive wives? While we recognize that these wives were women of mature years, when they had sons that had accomplished so much, the fact that the song is sung to them and to give them confidence and assurance may mean that as women they were in danger at the hands of some man whom Lamech had killed. Such is the family whose defense is the sword. With its plurality of wives, its view of woman and its boasting head, it is a family far removed from the Christian ideal. No family altar here. No Christian father looking in faith and prayer and trust to the goodness of God in times of danger and violence. Rather one who sings of his own prowess as able to take care of himself and his own.

III. *A Man With the Spirit of the Sword.*

One more picture of these dark days we wish to glance at through this little window of poetry. We have seen its picture of civilization generally and its picture of a characteristic family of prominence. Let us now look at its picture of Lamech himself as probably a characteristic leader of those days. His sword represents himself. What he sings of here as he thinks of his weapon of defense shows what he thinks of himself. It

is the use of poetry for the glorification of Titanic egotism and insolence.

For one thing it is the spirit of Boasting. Whatever it means this seems clear. It is a boastful song of how well he is able to take care of himself and his family. With the genius of an inventor his son had made it possible for his father to kill a man and then glory in his ability to defend himself. He is speaking to his wives of the comfort they should feel that he is able to take care of them. "I'll take care of you, my wives, in the violence and danger of the times," is the substance of his song. All the rhythm, the parallelism and the assonance and poetic fervor of the production go up in the smoke of a great boast. There is nothing gentlemanly and quiet, nothing esthetic and refined, nothing humble and lowly in the author, nothing but a great boast.

Another thing more striking still in him, seen in the statement and spirit of the poem, is his defiance of God. The closing statement of the poem shows this. "If Cain shall be avenged." He was familiar with Cain's history. He knew that God had promised to avenge injustice to Cain, but that was nothing to what Lamech would do if attacked. God was able to avenge Cain many fold, but he would go the Almighty many better. While Cain was to be avenged seven-fold, he would exact seventy and seven-fold, an expression for untold vengeance. We could state it mathematically thus: Cain's vengeance is to Lamech's vengeance as 7 is to 77.

A third thing we see in the spirit of the man who sings this song, the poet who with poetic genius is yet far from the kingdom of God. It is a song of Murder. The margin of the Bible here indicates there is doubt among scholars as to whether or not he had actually committed the deed. But whether the action referred to is past or future, at heart he is a murderer. The line of Cain starts with murder and ends with a song of murder. Murder is no longer the awful thing that drives its perpetrator from decent society, but the subject of song and the joy of the heart of the one able to commit it. How sad a picture of the character of those times. The art and advance

and genius of the times have degenerated into murder. It is a godless, even though an intelligent, age.

Before closing we mention another line of evidence that we have on this passage which the writer hopes will help to show that he is not overdrawing and reading into the poem what is not there. Look again at the general purpose of the author of the book for this line of evidence. The book of Genesis is showing how through the ages God kept a remnant amid the sin and wickedness of the world, and how the coming Messiah is to be from this remnant. Two contrasting pictures will show this, we think.

One cannot overlook for one thing the contrast between this paragraph, that describes and dismisses the line of Cain, and another paragraph, where he describes the godly line in its history. The names in these two lines are often the same or similar names. There are two Enochs mentioned in these early records: the Enoch of the wicked line for whom is named this city built away from the presence of God, and the other Enoch of the godly line. We cannot but feel this contrast in these persons. A comment in the New Testament is apropo here. Jude calls attention to the fact that Enoch of the godly line is the seventh from Adam. Now Lamech is the seventh from Adam in the ungodly line. Thus there are not only the two Enochs, but the two seventh names from Adam are startlingly different, as far apart as righteousness and sin. This is not accidental. We believe it is intentional. The book of Genesis shows by these two sevens the difference in the line of the church and the line of the world; even though it is a world with a civilization and advance beyond that of the church line.

Still another contrast in the two lines should be mentioned. There are two Lamechs, one in each line. The Lamech in the line of the world is mentioned because he is a man of prominence and because of his poetic composition. The Lamech of the godly line is prominent because he is the father of Noah, the godly preacher of righteousness in those days; a man whom his father looked forward to as bringing peace and comfort to humanity. Here are two fathers who are mentioned as promi-

nent partly at least because of the prominence of their sons. How different the song of the one from the statement of the other that his son shall "comfort us in our work and in the toil of our hands."

Such are some of the pictures which we believe this little poem gives us of the times. It is the hope of the writer that a further study of this poem in itself and in its immediate connection and general relation to the plan of the book will show that he has not only not gone astray in the general idea of the poem, but that he has only just begun to suggest the teaching of the passage.

THE MINISTER'S TEST AND INSPIRATION.*

(2 Timothy 2:3-4.)

By Rev. W. Taliaferro Thompson, D. D.,
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Youth is often impatient with age; and sometimes age deserves such impatience. But when an old man, who has reached the utmost heights and who retains all of his great powers, speaks to those just beginning the climb, it behooves youth to listen—and youth will listen!

Paul, the aged, from the vantage point of a matchless ministry, speaks to Timothy, his son in the faith, who is just beginning to get a glimpse of the summit. Timothy listens with wide-open mind; and we do well to hearken.

I. *He summons him to a complete dedication of his life to the ministry.*

"No man that warreth entangleth himself." Nothing else must compete for the soldier's interest or his time. Pleasure, business, possessions, friends, family—all must take a subor-

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*Opening address delivered in Watts Chapel at the beginning of the session of 1925-1926, September 23, 1925.

dinate place, or move out of the life altogether. This is true while he is at the training camp, it is more decidedly true when he stands at the front. He cannot have a divided mind, he cannot be disturbed by a second master. He is at war—the tremendous stakes of the battle, the fierceness of the conflict, demand his full powers.

The ignorance, the hate, the cruelty, the vice, the fears of the world can be conquered only by the Gospel of Christ. The issues of this war are momentous, the struggle is terrible in its intensity. Can a man enlisting for such a service give only a fraction of himself, a fragment of his interest to it? Last summer Dr. Speer, speaking at Blue Ridge, gripped us with this story. One of the ablest men who had been overseas with our troops, a man who had gone at the beginning and had just returned, in talking to a group of friends at the Yale Club in New York, painted so black a picture of Europe that they were appalled. When he had finished talking one of the men said, "Colonel, that is the darkest picture I have ever looked at. Have you no word of hope for us?"

"If you had asked me that a year ago," he replied, "I should have said 'No.' When I went overseas I had not read a word of the Bible. During my leisure time there I read the Gospels over and over again. If we follow Him He can save us and only He can. If Jesus does not save, the darkest word He spoke in His Gospels will be bright compared to what will happen in Europe."

What he said of Europe is true of the world. China is in tumult, India is seized with a vast unrest, Africa and the two Americas are not content. It is Christ or chaos, heaven or hell, for all mankind. The Gospel alone can save the race, and the Gospel can save only when those who have enrolled under its banner have done so without reserve. No man that warreth in such a war dare entangle himself.

II. *Such a dedication of life involves sacrifice, the good soldier must endure hardness.*

There's the rub! The call to hardness does not fall pleasantly on American ears today. There is a strange slackening

of moral fiber among us, selfishness is in the saddle, things are in command. Just why this is so we are not certain. There are, however, a number of contributing factors which we can discover. There is the reaction natural to the aftermath of the war. Some men had been greedily and shamelessly gathering dollars while their brothers were spending themselves, fighting and dying. Having made much then, they want more now. Many had nobly sacrificed all with a rare abandon. The severe demands of those critical days over, they have swung farther than ever toward indulgent living.

A materialistic philosophy widely and blatantly teaching that man is no more than the body you see, and that his career ends with the dissolution of this flesh, encourages man to eat, drink and be merry today--sensual pleasures are the only realities. And they must be seized now; there is no tomorrow.

A new psychology which speaks much of the great natural urges resident in man and their right to expression, justifies man in giving rein to his desires without regard to his fellow's comfort or to his country's laws.

A careless optimism begotten by a belief in, and a shallow interpretation of, evolution makes it difficult for a man to be concerned about the world's need, or to spend his energies unselfishly. The world is growing better anyhow, under the impulse of resistless forces, moving it toward a high, if distant, goal! Why worry?

Unnumbered doors of opportunity for pleasure and for the purchase of fascinating things, opened by the hand of greed, invite to ease and extravagance. Novels and plays that belittle morality and glorify passion and crime and luxury, excite desire; while a gentle preaching of a kindly Gospel on the part of many sounds no warning, rings out no challenge.

However it has come about, we are in a day when people are selfish and lawless—lovers of money, and privilege, and power, and things; when the great passion seems to be for material comfort, for having one's own way.

A minister here and there, to put it mildly, has been caught in the current. Dabbling in oil wells, interested in land, con-

cerned over his salary, thoughtful of his own welfare, he has lost his early devotion to his Lord and His cause. There was never a day when the minister was so well treated, when from the physical standpoint he was so comfortable. Handsome homes, large salaries, fine cars, delightful vacations are provided by a generous and thoughtful people. Well deserved, they are used by most of our ministers to His glory. But some are ensnared by them, mastered by them, despiritualized by them; so that an increasing number of men are thinking, and saying frankly, that a church can get the minister it wants if it will pay a sufficient salary, if it will furnish him with enough things. These men who are slowly selling their own birthright, speaking to young men whom they would have enter the ministry, emphasize the *advantages* of the pastorate—its immediate and steady income, its freedom, its leisure for study, its assured social position.

The atmosphere of moral flabbiness is about us like a miasma —clouding our vision, twisting and weakening our purpose, sapping our energy, subtly inducing us to indulgent living. We at the Seminary are not immune, we have been infected. Are *we* enduring hardness? Let us examine ourselves. Are we as careful as we should be in the use of money? Do all of us need the cars we have, or use them only when need arises? Do we purchase our clothes for wear or for show? Are all the trips we make to town or here and there necessary? Do we scrupulously, in His sight, examine all of our expenditures? The Kingdom of our Lord seems to wait on money today. Are we willing to lay the little all we have as a sacrifice on His altar?

Do we choose our pleasures with reference to the enrichment of our lives, our preparation for better work; or do we do what we do and go where we go because we want to, or some one else wants to? Do we set aside a sufficient amount of time for work, and then concentrate our energies sufficiently for effective study; or do we just drift through our courses, obedient to our distaste for anything severe, subservient to our love of ease?

I have heard recently thoughtful men criticize our Seminary students along these three lines. They have said that we do not always spend our money on the basis of need rather than on the basis of desire; that we do not choose our pleasures in the light of the highest principles; that we do not give work the pre-eminence that we should in our lives here.

"Oh," you say, "we are not at the front yet, we are only in the training camp." But when the issue is drawn later, the soldier can call only on those reserves which he built into his life during his months of preparation.

We justify ourselves because the world lives in such fashion. I find myself wanting to do this because some one else does it, or to have that because others around me have it. But instead of being a temptation, the life of the day should be a summons. America is going to her death through self-indulgence. She needs a moral equivalent for war. She needs to be called to austerity, to sternness, to sacrifice. And she will hear and heed only as the message is delivered through the life of the preacher. In this case, the preaching and practice must coincide. This message must throb in our hearts before it can thrill through our voices! Dr. Ross, in his preface to Alexander Whyte's "Lord, Teach Us to Pray," says, "These pages are Alexander Whyte." It is when our call to sacrifice is our own life, when our message to suffer is red with our own blood, that our nation will hear.

We justify ourselves because some of the older ministers are living softer lives. But that is the tragedy of age. Ideals lose their glow, enthusiasms die out, devotion burns low as one grows older. It is easier to mount up with wings as eagles in the morning of manhood than to walk and not faint during the long evening of life. We must not become like them; we must rather rekindle their passion, we must refurbish their faith, we must recreate their willingness to suffer. Age is ever dependent for renewal on youth—daring, devoted, sacrificial youth! I am convinced that America needs to be called to suffer; that only the Church can issue the call; that only the ministry can arouse the Church; and that the sons rather than the fathers must stir the ministry.

We at the Seminary cannot live smooth lives. We must deliberately roughen them, if we are inclined to ease, and are made too comfortable by circumstances.

Dr. Raymond Calkins, in an address at Northfield some years ago, said, "The greatest men and women in this world have found the thing most intolerable, that their lives seem condemned by Providence to be too easy and too comfortable. I have heard of Protestant Christians whose lives seemed to be so easy as to be intolerable to them, who literally put on hair shirts and walked around with stones in their shoes to keep their moral fiber unspoiled."

I do not mean that we should do just that. There will be sufficient ways of crucifying the flesh, of puting iron into our lives without such expedients as those. What I do mean is that we should have this spirit—this hatred of ease, this willingness to sacrifice. William James urges us, you remember, "to be systematically ascetic or heroic in little unnecessary points, to do every day or two something for no other reason than that you would rather not do it." While Henry Churchill King revolts from anything like asceticism, he says, "In spite of grievous mistakes, the long history of asceticism has been right in its fundamental protest—that the greatest things of the spirit cannot come to the ease-loving and self-indulgent, and that no price is too great to pay for the attainment of the highest."

It is not enough to decide in a general way that we will live sacrificial lives. We must be more concrete and detailed in our thinking. With determined purpose we must scrutinize our lives and decide specifically to cast out this and this and this, and to add this and this; that our own souls may grow strong through denial and striving! Let our prayer be that of Whitfield's, "Lord Jesus, help me to do or suffer Thy will, and when Thou seest me in danger of nestling—in pity—in tender pity—put a thorn in my nest to prevent me from it." And let us help Him thrust in the thorns!

This past week I was reading an article on Edison which said that some time ago, after a careful examination, the doctors

decided that his hearing could be almost completely restored by a comparatively slight operation. On the day set he said to his assistant, "Telephone the doctor and tell him he is not to come over today: I am not going to have the operation." And he gave this explanation: "I have learned to think by being shut away from confusion and sound. And I have a lot more thinking I want to do before I die. If they fix up my ears I'll have to learn how to do it all over again. I haven't the time to learn." Heroically he remained cut off almost entirely from the songs of birds, the enchantment of music, the voices of friends and the laughter of little children, for his work's sake! As I read that I seemed to hear the call that comes to the Christian from Galilee, "If thy right eye offend thee, pluck it out and cast it from thee, and if thy right hand offend thee, cut it off and cast it from thee." Are we in earnest to that extent, are we willing to do for the Kingdom what Edison would do for knowledge? Shall we be able to say with that dying German philosopher—"I have made the most of the stuff that was in me"!

Let us examine again the passage before us.

The *soldier* must endure hardness if he is to please his commander, to win promotion.

Paul does not stop there. The *athlete* must obey the rules if he is to be crowned. While the word used here may not involve the idea of preparation for the games, the figure reminds us of the passage in 1 Corinthians 9:24-27, where he speaks of the severe self-discipline of the athlete. He keeps his body under by the fiercest means.

The *farmer* must labor if he is to partake of the fruits.

It is not my purpose to elaborate these figures. I only want you to see Paul combines them to emphasize the truth that the minister must be ready to toil and to suffer if he is to do his work successfully. He binds together inseparably the cross and the crown.

It was a real cross, too, he held before Timothy. "If we be dead with Him—we shall also live with Him." He is speaking of the martyr's death here. "In those days," as Jowett

says, "nothing was won without sacrifice, nothing was held without blood. To be a witness was to be a martyr." "It behooves thee," said Chrysostom, "not to complain if thou endurest hardness: but to complain if thou dost not endure hardness." Yes, the *good* soldier must endure hardness.

III. *Is the call too severe, the picture drawn in lines too stern? What is the test for the minister's life? "That I may please Him."*

My anxiety is not that by a life of cross-bearing you should meet the wishes of your Presbytery, you should bring joy to the hearts of your professors, you should measure up to any ideal heroic students of this institution have set in the past. My great longing is that you should make the one touchstone of your life here just this—"Do I please Him; does this please Him who called us not 'according to our works, but according to His own purpose and grace,' to be soldiers?" If we do not please Him, then it makes no difference whom we please. Principal Rainy speaks of a "popular, unblessed ministry." Could any condemnation be more overwhelming! "That I may please Him!" Hold that high like a torch that its light may fall on all the experiences of every day.

What would He have me do?

He who had not where to lay His head, who said to the rich young ruler, "Go--sell all—give"—would not have us live under the dominance of material comfort; under the spell of gold.

He who said, "I must work the works of Him that sent me while it is day"; He upon whom the urgency of the coming night rested; He of whom the Jews said as they saw marks of the strain on His face, "Thou art not yet fifty years old"—He does not mean for us to dawdle through our years here; to think chiefly of the pleasures the city and community have to offer. He who spent thirty years in preparation, and did not stand in the public eye until His hour had come, would have us limit our outside efforts and put the work of training first. He who pleased not Himself, but came to do the will of Him that sent Him; He who knew Gethsemane and Cal-

vary, and who said, "If any man would come after me let him deny himself, and take up his cross and follow Me," has not called us to consider only our own desires, to walk a flower-strewn road. It is not I who am stern, *it is He!*

IV. *But as we think of it this severe test becomes our supreme inspiration.*

I am moved to sacrifice more than by the thought of reward, more than by the certainty of a fruitful ministry, a joyous life, a home in glory. I do this *that I may please Him* who is not only my commander, but my Saviour; not only my Lord, but my Friend. Above the prompting of duty, the thought of promotion, is the compulsion of love. Like Theresa, I desire a torch in one hand and a pitcher of water in the other, that I might quench the fires of hell and burn up the rewards of heaven, so that I might serve Him only from love. "That I may please Him." That having a sense of His presence, being aware of His interest, I may know that He has joy in me. That is enough!

Hardness! What of it? Stephen's face was like that of an angel as he saw Jesus standing at the right hand of God to receive him; as he saw he had pleased his Lord.

Hardness! There is a fact of the future life which we can make real today—"His servants shall serve Him, and they shall see His face." Can we not see Him today? As we serve, we can see the light of gladness in His eyes, words of praise forming upon His lips. Despite any hardness, we are content!

This is mysticism, you say. It is. But such a mysticism only means that I can have fellowship with a Friend, who, I know, loves and approves. Such a sane mysticism becomes a real and sufficient inspiration for any privation, any task.

There is a chapter in Ian Hay's "First Hundred Thousand," which has become associated with this verse in my thinking. At the beginning of the chapter the author introduces us to Private M'Slattery, a great, independent Scot, who had enlisted without really knowing why. He is impatient with regulations, rebellious at restraint, and soon finds himself in the lock-up.

Just as he is released he learns that his regiment is to be reviewed by the King. He has no taste for this, and astonishes his friend Mucklewame by declaring that he does not care to salute royalty. Then Ian Hay continues:

"However, at the appointed hour M'Slattery, in the front rank of A Company, stood at attention because he had to, and presented arms very creditably. He now cherished a fresh grievance, for he objected upon principle to have to present arms to a motor car standing two hundred yards away upon his right front.

'Wull we be gettin' hame to our dinners now?' he inquired gruffly of his neighbour.

'Maybe he'll tak' a closer look at us,' suggested an optimist in the rear rank. 'He micht walk doon the line.'

'Walk? No him!' replied Private M'Slattery. 'He'll be awa' hame in the motor. Hae only o' you billies gotten a fag?'

"There was a smothered laugh. The officers of the battalion were standing rigidly at attention in front of A Company. One of these turned his head sharply."

'No talking in the ranks there!' he said. 'Sergeant, take that man's name.'

"Private M'Slattery, rumbling mutiny, subsided and devoted his attention to the movements of the Royal motor car.

Then the miracle happened.

"The great car rolled smoothly from the saluting-base, over the undulating turf, and came to a standstill on the extreme right of the line, half a mile away. There descended a slight figure in khaki. It was the King—the King whom Private M'Slattery had never seen. Another figure followed, and another."

'Herself iss there too!' whinnied an excited Highlander on M'Slattery's right. 'And the young leddy! Pless me, they are all for walking town the line on their feet. And the sun so hot in the sky! We shall see them close!'

"Private M'Slattery gave a contemptuous sniff.

"The excited battalion was called to a sense of duty by the voice of authority. Once more the long lines stood stiff and

rigid—waiting, waiting, for their brief glimpse. It was a long time coming, for they were posted on the extreme left."

"Suddenly a strangled voice was uplifted—

'In God's name, what for can they no come tae us? Never heed the others!'

"Yet Private M'Slattery was quite unaware that he had spoken.

"At last the little procession arrived. There was a handshake for the Colonel, with a word with two or three of the officers; then a quick scrutiny of the rank and file. For a moment—yea, more than a moment—keen Royal eyes rested upon Private M'Slattery, standing like a graven image, with his great chest straining the buttons of his tunic.

"Then a voice said, apparently in M'Slattery's ear—

'A magnificent body of men, Colonel. I congratulate you.'

"A minute later M'Slattery was aroused from his trance by the sound of the Colonel's ringing voice—

'Highlanders, three cheers for His Majesty the King!'

"M'Slattery led the whole battalion, his glengarry high in the air.

"Suddenly his eye fell upon Private Mucklewame, blindly and woodenly yelling himself hoarse.

"In three strides M'Slattery was standing face to face with the unconscious criminal.

'Yous low, lousy puddock,' he roared, 'tak' off your bonnet!' He saved Mucklewame the trouble of complying, and strode back to his place in the ranks.

'Yin mair, chaps,' he shouted, 'for the young leddy!'"

The eye of the *King of kings* is upon us. Do we please Him? Is not His praise all we need?

It's easy enough to pray with Augustine, "Lord, make me pure, but not now; make me willing to concentrate my all, but not now; make me willing to sacrifice everything, but not now." Let us not pray for postponement; now, as the new term begins, let us dedicate ourselves without reserve—purposing stubbornly to endure hardness, to discipline our powers, to toil terribly. Only so can we please Him who has called us to be soldiers—*good* soldiers—of the *Cross!*

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BOOK REVIEWS

Any book noticed in these pages may be had at publisher's prices from the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Texas.

PHILOSOPHY.

ULTIMATE VALUES IN THE LIGHT OF CONTEMPORARY THOUGHT. *By J. S. Mackenzie, LL. D., Litt. D.* George H. Doran Co., New York. Pp. 192. $1.25 net.

This volume with those mentioned in the two following reviews belong to Doran's Library of Philosophy and Religion. Their length, treatment and subject matter appeal to the non-academic mind ac-

cording to the plan of the authors and publisher, and yet those who have been giving attention to the changes taking place in the religious and philosophical interpretations of science of recent years will like these popular discussions.

The idea of values and valuation has come into prominence in philosophy within the limits of this generation. It is treated in formal philosophy as *axiology*. In this volume, however, there is no forbidding pedantry. The method is pleasant and direct. Dr. Mackenzie's discussion here, from its most urbane and courteous preface to the end, is a brief and clear treatment of the meaning of value.

There are three parts: Our Theoretical Outlook, Theories of Value, Applications of the Idea of Value.

Although of brief compass, three distinct and fresh contributions are made in it. A discrimination is drawn in the kinds of value, the author makes his own offering of Worth as Creative and the Creative Power of Imagination. There is a feeling of encouragement left after reading this book.

DUDLEY JONES.

IDEALISM—AS A PHILOSOPHICAL DOCTRINE. *By Professor R. F. Alfred Hoernle, M. A., B. S.* George H. Doran Co., New York. Pp. 189. $1.25 net.

This volume has several attractive features. First, there is a good statement of the meanings of the misused and abused terms, "ideal," "idea," "idealism." It is worth the price to commencement speakers and such like to know whereof they speak when they employ these terms. Again, there is a persuasive and skillful presentation of the whole metaphysical outlook as leading idealists have maintained it, and especially the writer's own appeal and point of view. The spirit is in keeping with religion and is theistic. Chapters II and III contain one of the finest expositions of Berkeley's views we have ever seen. Again, different forms of idealism are stated briefly and clearly. The wide differences among idealists are set forth temperately and free from irritating controversiality.

It is rarely necessary to reread a passage, for the writer's mind and meaning are plain enough. Some lines will be perused more than once for their criticism or their suggestions, e. g. "What we want is rather the assurance that the things which fill our lives with value belong to the very nature of the real and are securely grounded there."

DUDLEY JONES.

THE IDEA OF THE SOUL. *By John Laird, M. A.* George H. Doran Co., New York. Pp. 192. $1.25.

This is by the well-known Aristotelian scholar of Belfast.

Here is a book for the modestly philosophical and for all who would like to know how the problem of self unbiasedly stands in modern thought.

The author's point of view is affirmative. He believes in the reality of the soul. After tracing the conception from earlier thinkers to the present in two chapters, the writer presents arguments for and against the reality of self from various departments of thought, especially biology, psychology and metaphysics.

It is in psychology that the uncertainty and skepticism about the self has gathered. Three chapters are devoted to this aspect, which give reassurance to those who have anxieties as to the negative outcome of modern psychology with reference to the soul. Not only the existence but the immortality of the human soul is discussed affirmatively.

The treatment is undogmatic and in gentle reasonableness. It is a tightly woven piece of argument, soft of texture but strong of fibre.

DUDLEY JONES.

AN INTRODUCTION TO PHILOSOPHY. *By E. S. Brightman, Professor of Philosophy in Boston University.* Henry Holt & Co., New York. Pp. 393.

This is one of the best recent volumes in its field. While it furnishes a first-rate survey for those unacquainted with philosophy, it is primarily intended as an introductory text for beginners. The order of treatment in such cases is always a matter of judgment and adaptation with teachers. The arrangement here seems quite satisfactory. It is not rigidly conventional, is progressive and forward-moving and logical. The chapter headings are mainly in the form of questions, while the topical and sectional divisions fall into the form of answers.

It is scarcely wise to single out particular parts for notice, yet Chapters II, III and VII deserve mention: *Can We Distinguish Truth from Error? Do Our Ideas Refer to Reality? The Chief Philosophical World Views.* The writer believes in the reality of God, the validity of religion, and the immortality of the soul. His point of view is that of personalistic idealism—that there is no adequate explanation of life and the universe without the conception of personality.

Suffer a word of exhortation in a book review. It is well to read this book and others like it, in order to be fortified against those who

bear false witness against earnest and faithful thinking in the field of philosophy and science. Recent tendency in these departments is away from materialism and mechanism. Probably never in the history of human thought has metaphysics been so unmaterialistic.

This book gives encouragement to high hopes and noble beliefs.

DUDLEY JONES.

THE CHRISTIAN BELIEF IN IMMORTALITY IN THE LIGHT OF MODERN THOUGHT. *By Rev. James H. Snowden, D. D.* The MacMillan Co., New York. Pp. 175. $1.25.

In 1922 "The Churchman" conducted a contest which was open to the world, in which a prize of $1,000 was offered for the best treatise on the subject, "The Christian Belief in Immortality in the Light of Modern Thought." More than one hundred manuscripts were submitted. The prize was awarded to the Rev. James H. Snowden, D. D., and his prize-winning treatise has been published under the title given above.

As one reads this book he soon becomes aware of the fact that the author is not merely discussing an academic question, but is rather voicing his own personal convictions. It is quite apparent, however, that the writer is able to give a reason for the hope that is in him. With the most skillful generalship he marshals the forces of scholarship and makes them support his faith in the soul's ability to survive the experience of death. He calls upon the scientist, the philosopher, the psychologist and the poet to bear testimony to the fact that the spiritual personality persists even after the body has returned to the dust. He faces fearlessly the objections to belief in immortality, and removes them in a most satisfactory manner. To his warm enthusiasm and cogent reasoning he adds a charming style which makes the reading of the book a genuine pleasure.

Some of the chapter headings are: Modern Views of the Universe; The Most Powerful Objection to Immortality; Natural Grounds of Belief in Immortality; Religious Grounds of Belief in Immortality; The Christian Grounds of Belief in Immortality.

W. L. CARSON.

SCIENCE.

EVOLUTION AND CHRISTIAN FAITH. *By H. H. Lane, Professor of Zoology, University of Kansas.* Princeton University Press, 1923. $2.00. Pp. xii plus 214.

Of all the books that I have reviewed for this department, Dr. Lane's book and John W. Good's "The Jesus of Our Fathers" are the

two that I regard as most indispensable to all working libraries. The second named is a scholarly, thoughtful, thought-provoking book by a spiritually-minded teacher whose object is to present the Jesus of the Bible to earnest readers. The book now under consideration is a Christian scientist's explanation of evolution and of how he reconciles that theory to his New Testament Christianity.

The volume is marred by slight errors: Dr. Lane employs such barbarous terms as "pro-human" (for "pre-human") and "pro-man" (he might have risked using the Teutonic "er-man," though a periphrasis would have been better); his minimum weight of a man's brain just won't stay the same; he is rather definite in the number of years he allows to past geological ages; there are occasional gaps in his arguments; and his distinction between deism and theism, applying the former to his version of what most readers of THE UNION SEMINARY REVIEW believe, will surprise some who felt at home with these two words.

But Dr. Lane is to be commended for many good things that he offers. His account of the fossils that paleontologists and archaeologists identify as our actual and collateral ancestors is unusually candid, in that he states exactly what portion of the skeleton was found and what portion was restored by scientific imagination. The philosophical half of his book is frankly called philosophy rather than science. He is courteous. Evidently he wants to be scrupulously fair in argument.

Two other remarks will help Presbyterians to classify Professor Lane and his positions. His interpretation of the word "day" in Genesis is weakened by failure to note the different senses in which the one word is employed, largely because he believes that the text contains two different accounts of the creation. Being a follower of Alexander Campbell, with some of the sectarian peculiarities of that anti-denominationalist, he feels able to dodge Old Testament statements and still keep his orthodoxy.

But this book, for the sake of its clear statement of scientific positions by a competent scholar, and for the sake of the author's genuine allegiance to Christianity, is commended to those interested in evolution.

WILLIAM T. RIVIERE.

SCIENCE AND CREATION. *By C. F. D'Arcy.* Longmans, Green & Co. Pp. 126. $1.25.

This is a very interesting little book. The author takes the latest results of science and shows how they point to a Christian interpretation of the universe. Whether science take the vitalist conception of life with its doctrine of the unconscious will of Schopenhauer, or

the elan vital of Bergson; or whether it take the more widely accepted mechanistic view with its belief in the directing hormones in the bodily organism—in either case there is demanded a directing intelligence or a grand purpose behind the various functions. When the author attempts to work out from science a doctrine of the divine attributes, he is not so successful. Science may point the way to God; but it takes the supernatural revelation to throw much light on the divine attributes.

CECIL V. CRABB.

SCIENCE AND RELIGION. *By J. Arthur Thompson.* Charles Scribner's Sons, 597 Fifth Avenue, New York. Pp. 280. $2.00.

The author of this book is Professor of Natural History in the University of Aberdeen. He is best known, perhaps, as the editor of "The Outline of Science." Being a trained scientist, and having been reared in the Presbyterian Church, he is well qualified to treat the subject of the volume with which this review deals.

The purpose of the author in writing this volume was to show that there can be no conflict between science and religion, and to call attention to the fact that science makes some worthwhile contributions to religion. In the first chapter there are definitions of science and religion. Succeeding chapters give descriptions of the modern scientific attitude towards matter, energy, life and human personality, and show that there is no antithesis between these attitudes and theistic philosophy. The concluding chapter contains a summary of the contributions which science makes to religion. The author's general conclusion is that while scientific knowledge does not make religious faith and experience appear to be unreasonable, scientific data do not in any direct way furnish a basis for religious conclusions; the most that science can do is, by disclosing the intelligibility, order, unity, simplicity, continuity, beauty and progress of nature, to suggest and enhance the religious view.

The book is hard to read, but the reading of it is well worth all the effort that may be required.

W. L. CARSON.

THEOLOGY.

CHRISTIAN WAYS OF SALVATION: *Lectures Delivered Before the Auburn Theological Seminary, Auburn, N. Y., on the Russell Foundation, Easter Week,* 1922. *By George W. Richards, D. D., LL. D.* The MacMillan Co., New York. Pp. 327.

To appraise Dr. Richards' lectures briefly and at the same time

properly is not an easy task. It has not a few marked excellencies. In it many and important Scriptural truths are set forth with admirable lucidity, force and persuasiveness. It evidences wide reading, and an enviable gift of exposition. Still, if the truth must be told regarding it, it is like a shapely glass, clear as crystal, filled with cool sparkling water into which, unfortunately, say a gramme of typhus cultures has been introduced. The glass is real glass and of the finest quality. The water also is real water, suited in itself to refresh and to assuage thirst. But alas! the typhus cultures are also real typhus, and only the more dangerous because of the attractiveness and real excellence of the "vehicle" used to introduce them into the system of the reader. Dr. Richards essays the very delicate task of attempting to safeguard those who look to him for guidance against the extremes both of Jesus and of Paul (p. 121, note 14). He is himself the unconscious victim of "fixed ideas" and of "the fatal force and imposture of words." He conceives of creeds as "the fruit of personal experience and the product of conduct": as if experience and conduct were possible "in vacuo"; as if the sequence marked in Paul's words, "we also believe and *therefore* speak," were not in every case the necessary and only rational sequence. A creed without experience is perhaps conceivable: but an experience without a creed is wholly inconceivable. Another formula—as familiar as it is empty—to which Dr. Richards recurs again and again is: "the religion of the Spirit," vs. "the religion of authority." And while he stresses the great and vital doctrine of justification by faith through grace, a thoughtful reader will find himself perplexed to determine whether Dr. Richards has clear and scriptural ideas either of "justification," "faith" or "free grace." Many times the clarity of Dr. Richards' style serves only to reveal the confusion of his thought. But enough has been said, I trust, to enable the reader to buy Dr. Richards' book with open eyes. Nor will the discriminating reader peruse it without profit.

W. M. McPheeters.

Christianity and Modernism *By the Rev. Francis J. Hall. D. D.* Edwin S. Gorham. Pp. 174.

This is in many ways an able refutation of Modernism, especially as it is found in the Episcopal Church. The author labors under two handicaps in his defense of the faith. The one is his sacerdotalism and general position that the final authority rests in the Church—positions characteristic of Episcopacy. The other is his compromise in many points with the modern critical views in Biblical scholarship.

Cecil V. Crabb.

THE FAITH OF ST. PAUL. *By D. M. Moss, D. D.* George H. Doran Company, New York. Pp. 237. $2.00.

This book is written to show that Paul is our best interpreter of Jesus. The author's motto is "Back to Jesus With Paul," instead of the cry of many, "Back to Jesus from Paul."

The author is right in saying, "There is a widespread idea that the way to a return to the regnant ideals of Jesus is blocked by Paul and what Paul is supposed to stand for." There is therefore need for such a book, even though there are several that deal with this widespread idea.

The volume is open to many criticisms. The author's treatment of the Scriptures reveals a low view of inspiration. His language concerning many of the essentials of faith is vague. Paul's preparation for conversion is over-emphasized, while too little is made of the supernatural manifestations on the road to Damascus. The Third Person of the Trinity is merged in the Father and Son. These are only a few of the points on which many readers will dissent.

The book is in that delightful style characteristic of so many of our English writers. Every chapter would prove an arresting discourse for a Sabbath day congregation. The reader is forced to think. He is also forced to go back and study the epistles of Paul and the book of Acts.

Notwithstanding the serious defects, the minister will be repaid for an investment of money and time in this book. He will want to read others along the same line. He will want to preach on the subjects treated by the book. A book that does these things for a minister is worth while.

C. L. KING.

THE NEW ORTHODOXY. *Edward Scribner Ames.* University of Chicago Press, Chicago. Pp. 127. $1.50.

One who knows the writer would expect something radical. He is not disappointed. The book indicates the reaches to which the Christianized Rationalists go. It is summed up as follows: The New Orthodoxy; Its Attitudes, Its Dramatis Personae, Its Growing Bible, Its Changing Goal, Its New Drama. We learn that the New Orthodoxy is "the spirit of free inquiry," and by the author's argument it would appear that the "freer" we are in thinking and the further afield we run, the more orthodox our faith. The writer suggests a synthesis of the good in all religious systems, holding nothing as absolute, nothing as final. He denies the Trinity, finds no Holy Spirit in the Bible, speaks favorably of Pantheism. We understand that the Bible should be enlarged from time to time to include the noteworthy secular

writers since the close of the Canon. There is rich profusion of erudite phraseology which sometimes beclouds the thought; little is new, less is orthodox.

ROBT. F. GRIBBLE.

PRAYER.

IN DEFENCE OF CHRISTIAN PRAYER. *By E. L. Bicknell, D. D.* Longmans, Green Company. Pp. 120. $1.25.

This is not a book of religious devotions; but, what to my mind is more important, a discussion that makes it possible for a modern man "to give himself to prayer with his whole mind." The objections from the side of science, psychology and philosophy are ably examined and met. At the close of this very interesting and helpful little volume we read:

"We are justified then in holding that intellectual uncertainties should not frighten us from entering into the sanctuary of God and falling on our knees before Him. They can be faced and met. We can be both rational and religious. In the last resort it is to practical experience that the appeal must be made. The full meaning of prayer can only be known by those who try it. The best and holiest men of all times agree in inviting us to share with them its treasures. 'O taste and see how gracious the Lord is.'"

DUNBAR H. OGDEN.

THE PSYCHOLOGY OF PRAYER. *By Karl R. Stolz.* The Abingdon Press. Pp. 247. $1.00.

The author in an interesting style applies to prayer the principles of the new psychology, such as auto and social suggestion, psychoanalysis and psychosynthesis. Psychosynthesis is the bringing of unity to the personality by recombining the various elements of the soul in which a higher fusion is created in terms of fresh spiritual insight. While the author makes it plain that psychological processes alone will not bring about answers to prayer, yet because of his one-sided insistence on the doctrine of the immanence of God as distinct from His transcendence, and because of his devotion to the dogma of the uniformity of natural law, he is liable to overlook or minimize the supernatural work of the Spirit of God.

CECIL V. CRABB.

THE POWER OF PRAYER AND THE PRAYER OF POWER. *By R. A. Torrey, D. D.* Fleming H. Revell Company, New York. Pp. 246. $1.75.

Men have been talking about prayer ever since the beginning of the chapter, and a few have had some experience in the art of pray-

ing. Dr. Torrey writes well about prayer because he is himself a man of prayer. The various chapters of this volume are composed largely of the addresses on prayer that the writer has given as he has gone around the world preaching the gospel. They are not all new, as they have grown up through the twenty-two years or more in which he has been engaged in this work. The range of the ten chapters carries us through a great many personal experiences and into much helpful exegesis. Unless one's library already contains many volumes on this topic, it might be well to add this book of Dr. Torrey's to the collection.

D. P. McGeachy.

The Essentials of Prayer. *By Edward M. Bounds, D. D.* Fleming H. Revell Company. Pp. 143. $1.25.

This book of 143 pages is the sixth of the series of the Bounds Spiritual Life Books, edited by Homer W. Hodge. There are thirteen chapters, covering twelve topics relating to prayer. The purpose of the author is to widen the view of the normal Christian as to the opportunity offered in the practice of prayer for developing character. The construction of sentences is rather crude, and oft-recurring repetition renders the reading tedious.

Nevertheless, the little volume is worth while. It is drenched with genuine earnestness and reverence. Striking suggestions, affording food for uplifting meditation, are found. The chapter on "Prayer and a Definite Religious Standard" is of special merit.

William Crowe.

Creative Prayer. *By E. Herman.* George H. Doran. Pp. 238. $2.00. Third Impression.

The voice of the mystic, beautiful in every phrase, practical in every phase, searching in its analysis of modern life and sane in its judgments, appeals to us through these pages. Mysticism is brought into the reach of the intellect and utilized for the propagating of a more vigorous and spiritual Christian experience.

The secluded life of the hermit is a good deal in the foreground perhaps too much idealized, but it carries out well the theme of the book and lays bare the need in our hurried life for this close and silent communion. Theology matters little to Mrs. Herman. It is relegated to the shelves as "details." For this we are sorry. It is rarely otherwise with mystics.

Creative Prayer is well worth reading and owning. We need more of its spirit in our times.

William Crowe IV.

THE BIBLE.

LITERATURE OF THE OLD TESTAMENT. *By Herbert R. Purinton.* Charles Scribner's Sons, New York. Pp. 193. $1.25.

This is a popular introduction to the Old Testament for use in high schools and freshmen classes in college. The contents have been arranged with the idea of adapting it for use as a part of the course in English Literature.

With the growing interest in teaching the Bible in the public schools there is a real need for such a book as this. However, the author's liberal views of the development of Old Testament religion and literature will keep it from finding universal acceptance.

HERBERT S. TURNER.

OUTLINES ON THE BOOK OF PSALMS FOR MEDITATIONS AND SERMONS. *By Alfred G. Mortimer.* Longmans, Green & Co., New York. Pp. 301. $3.00.

The purpose of this book is to help people to use the Psalms more frequently in their private devotions and to provide ministers with suggestive outlines for sermons.

Each Psalm is treated in an expository outline of about two pages. Four outlines are provided for each day of the month, with thirty "proper Psalms" for special days.

The titles are good and suggestive, but the outlines are poor. The greatest objection is the author's tendency to read the Psalms from the New Testament point of view. The book will be helpful to those who find devotional commentaries useful.

HERBERT S. TURNER.

OVER THE HILLS OF GALILEE. *By Stephen A. Haboush.* Lutheran Book Concern, Columbus, Ohio. Pp. 91. 60 cents.

In this little book the author tells in an interesting but somewhat rambling way his experience as a shepherd boy in Palestine. Its purpose is to give a background to the shepherd literature of the Bible.

HERBERT S. TURNER.

TEACHING OF THE PROPHETS. *By Charles Arthur Hawley, Professor of Biblical Literature in the Springfield Y. M. C. A. College.* Association Press. New York. Pp. 242.

The plan of this book is uniform with others in the series such as Fosdick's books on "Prayer," "Faith" and "Service." It aims to pre-

sent the message of the prophets in their historical setting and furnish a guide to pastors, church school teachers and the general reader to a true appreciation of their message.

The author sometimes allows his historical imagination to state theories as facts. His view of Old Testament revelation is not always satisfactory. There is a lack of historical appreciation in his study of Elijah. The chapter on "The Servant Songs" is the most disappointing and least helpful in the book.

The book as a whole is well done, and in the hands of a discriminating teacher or reader will be a valuable help to a true understanding of the prophets.

HERBERT S. TURNER.

THE PROPHETS AND THEIR TIMES. *By J. M. Powis Smith.* The University of Chicago Press, Chicago. Pp. 277. $2.25.

The author's clear, readable style makes this an interesting and attractive book. Those who are familiar with his former books will be prepared for his critical views, which are not always acceptable.

One feels that he has failed to make out his case in dealing with such topics as Hosea's marriage, Isaiah's messianic message and the vindication of Isaiah's faith in the destruction of Sennacherib's army.

The value of the book is in the discussion of the "times" of the prophets. The author states that a knowledge of the historical background is necessary to understand the prophets' message to their generation, and with fine scholarship he has used the recently discovered materials in the East to present to us a clear and vivid picture of the life of Israel and the nations with which she came in contact from the days of Saul to the Maccabean period.

Students of the prophets will find this a very helpful book.

HERBERT S. TURNER.

"MOUNTAIN PEAKS IN THE LIFE OF OUR LORD." *William Bancroft Hill.* Fleming H. Revell. Pp. 189. Price $1.50.

This book has to do with those scenes in the Life of Christ which have mountains for their setting. This brings before us eleven important events in his life under the titles:

Mounts of Preparation—Temptation—Temple—The Twelve—The Sermon—The Miracle—The Transfiguration—The Triumphal Entry—The Agony—The Cross—The Ascension.

The book is well written and each chapter brings out some helpful lessons.

ERNEST THOMPSON.

THE INNER CIRCLE: *Studies in the Associates of Jesus. Rev. Trevor H. Davies, D. D.* George H. Doran Co. Pp. 315. $2.50.

Here is a thought-provoking book. You cannot read it rapidly, for you are challenged all along the way to stop and think. New interpretations of truth are all the time flashing forth. The book is a scholarly analysis of the associates of Jesus. But not only does the author analyze the character, he also analyzes the characteristic, showing its powers and its perils, and revealing its bearing upon the needs of the world today. This gives the book both a philosophical and a practical turn that will appeal to the minister in search of material for his sermons. Every chapter is enriched with a wealth of historical and literary allusions. These afford many good illustrations, and make one determined to broaden the scope of his own reading. There are many volumes of character studies on my shelves, but this one will always hold a prominent place.

M. RYERSON TURNBULL

SERMONS.

TEN SHORT STORIES FROM THE BIBLE. *By Charles R. Brown.* The Century Co., New York. Pp. 225. $1.75.

This is a volume of sermons by the gifted dean of the Divinity School of Yale University. He has selected ten of the most dramatic incidents recorded in the Old Testament, has told the stories of these incidents in a most charming way, and has presented in bold relief the moral and spiritual principles which they illustrate. The book is valuable not only because it contains ten splendid sermons, but also because it illustrates a method of preaching which every minister might employ most profitably. The titles of the stories are as follows: The Man Who Scorned Safety First; The Soldier Who Fought the Stars; The Young Woman in the Far Country; The King With the Green Eyes; The Three Mighty Men; The Prince With the Big Head; The Woman Who Painted Her Face; The Man With a Handicap; the Girl Who Risked It; The Specter at the Feast.

W. L. CARSON.

SERMONS ON GREAT TRAGEDIES OF THE BIBLE. *By Rev. Ashley Chappell, D. D.* George H. Doran Company, New York. Pp. 130. $1.60.

THE WAY TO THE BEST. *By Rev. Miles H. Krumbine.* George H. Doran Company, New York. Pp. 174. $1.50.

Here are two refreshing volumes of sermons that can be read with spiritual profit by all. The sermons in both books are of high order

and of sound faith. It is a joy to know that such helpful and spiritual sermons are being preached each Sunday. The two books are good companion volumes. Dr. Chappell's sermons on the great tragedies as sin, spiritual death, wrong decision, make a strong evangelistic appeal, while Dr. Krumbine's sermons are helpful in building up our Christian characters and pointing the way to the best.

JOHN C. SILER.

VILLAGE SERMONS BY A NOVELIST. *Gustav Frenssen.* D. Appleton & Co., New York. Pp. 162.

Gustav Frenssen is no longer a village pastor. He is a famous author. During the ten years that he was pastor of the little Lutheran Chapel in Holstein, ministering to the peasant folk from whom he had sprung, it was only on rare occasions that his congregation numbered more than twenty. But the sermons that he gave his little flock were gems, possessing that rarest literary beauty—the beauty of perfect simplicity. In language that a child could understand, but with fine insight into spiritual values, he brought home to the hearts of his hearers the gospel truths. He was poet rather than theologian. As the translator's introduction and Frenssen's own foreword indicate, the author has drifted far from his orthodox training, but one does not find this in the dozen "village sermons" contained in the volume under review. They are beautiful messages drawn from the gospels, and many a preacher could profit by studying their simplicity and their heart-appeal.

HENRY WADE DUBOSE.

THE CONDITIONS OF CONVERSION AND OTHER SERMONS. *By W. L. Watkinson, D. D.* Fleming H. Revell Company, New York. Pp. 224. $1.50.

Now that Dr. Watkinson is gone, one reads this volume with a sort of ache at the heart. Certainly there is nobody left to bend his bow. His scholarship was almost entirely a matter of self-attainment in the sense that he never attended school. One would suppose after going through one of his sermons that all the universities of civilization had poured their streams into such a mind, and in a sense they had. One of our own great preachers was saying the other day that Dr. Watkinson used illustration sparingly, but this is a mistake. He often bought a book for the sake of a single illustration, and he laid every field of learning under tribute. The pages of his volume are sprinkled over with Scripture quotations, and we are startled again and again by the unexpected turn which he discovers. This is due

in part to Dr. Watkinson's innate originality, but it is also something which each of us could attain in some degree were we willing to pay the price. If we are going to buy a volume of sermons this season, let this be the one we buy.

D. P. McGeachy.

Borrowed Axes and Other Sermons. *By Russell H. Conwell, D. D., LL. D.* 119 pp. The Judson Press, Philadelphia. $1.25.

Ten discourses, full of practical illustrations and of common sense, heart interest, and every-day righteousness.

William T. Riviere.

Nature Sermons. *By Charles E. Jefferson, D. D.* Fleming H. Revell Co., New York. Pp. 175. $1.50.

On one Sunday of each year Dr. Jefferson leads his congregation by the still waters and under the shade of the trees. They may not leave their city streets, but with him they view the beauties of the rainbow and the glories of the sunset over the lakes. They hear the birds sing and watch the shadows lengthen and breathe the fragrance of the spring. Everything they see and hear and smell speaks to them of the greatness of God's wisdom and the goodness of His love. Between the covers of this book are packed twelve of these summer Sunday journeys.

J. G. Venable.

The Wonder of Life. *By Joel Blau.* The MacMillan Co., New York. Pp. 229. $2.00.

This is not a treatise on "The Wonder of Life." It is rather a collection of fifty-one sermons. The first one bears the title of the book. As you read them through you can easily imagine yourself a reverent worshipper in a Jewish synagogue as the rabbi pours out the passion of his heart. There is passion in them and more than a little of the poetry of a man's soul. The author is very fortunate in the selection of his texts and very ingenious in fitting his titles to them. How striking is this one: The text, Gen. 37:16, "What seekest thou?" "I seek my brethren." He calls it "The Human Hunt." "This is the great human hunt," he says, "the search for a brother." Nearly every Protestant minister who reads this book will want to preach on some of these texts from the Law and the Prophets, and he will keep the book by him as a sort of commentary, a thought-provoking commentary.

J. G. Venable.

PREACHOGRAPHS. *By M. S. Rice.* Fleming H. Revell Company, New York. Pp. 212. $1.50.

The title is not misleading. The volume is just what it claims to be. It is "a series of crisp sermonettes." There are fifty-five of them. They were preached in a great church and then condensed for a great newspaper. They are necessarily to the point. Not a word is wasted. And they are exceedingly interesting. But they are more than that; they are vital. They are straightforward gospel messages. A layman might imagine, from the name, that this is just a book for preachers. It is a book for preachers. But not just for preachers. It will get its message over to every one who reads it. And you wish every one could read it.

J. G. VENABLE.

THE CHURCH.

THE HISTORICAL DEVELOPMENT OF CHRISTIANITY. *Oscar L. Joseph* Charles Scribner's Sons. Pp. 189. $1.50.

This book is one of a series whose purpose is to furnish concise hand-books for those who either as individuals or in colleges, in community schools of religion or in Bible classes, desire a proper foundation for the more detailed study of the Bible or of related subjects. This book is well adapted to that end. The history of the Church is summarized in twelve brief chapters. There are appended lists for reference and further study; also questions for review and subjects for research and class discussion.

ERNEST TRICE THOMPSON.

THE STORY OF THE CHURCH. *Charles M. Jacobs.* The United Lutheran Publication House, Philadelphia, Pa. Pp. 418. $2.00.

We know of no better book than this for the layman, or minister, who wants in simple, untechnical language, and in brief compass, the story of the Church as it has developed through the centuries. Many a reader who is "uninterested in history" would read this book with the keenest sort of interest, and with a growing appreciation of our modern church problems, all of which have come to us out of the past. It should be especially appreciated by one who has just finished studying the book of Acts in the International Sunday-School Lessons. It brings the story of the Church down to date.

ERNEST TRICE THOMPSON.

THE HISTORY OF THE CHRISTIAN CHURCH TO A. D. 461. *By F. J. Foakes-Jackson.* $3.00 Pp. 648. George H. Doran.

We have here a standard history of the Ancient Church first published in 1891. The work has been constantly revised, and now appears in its first American edition. The book is scholarly and authoritative, as well as interesting, the more valuable in that the author constantly takes us back to the original sources. The book may be used as a text-book or for general reading, and is recommended to any minister who desires to renew his acquaintance with these important years in the history of the Church, or to any layman who, interested in history, would like an introduction to this period of Church history.

ERNEST TRICE THOMPSON.

RELIGION SINCE THE REFORMATION. *Leighton Pullan, D. D.* Oxford University Press. Pp. 291.

Eight lectures delivered before the University of Oxford in the year 1922 on the Bampton Foundation. "These lectures make no pretence of being a history of the Church during the last four centuries. They are only a few studies and sketches which I hoped might be useful in present circumstances." "Reflection upon the distinctive doctrines of Lutheranism and Ultramontanism, doctrines which, however harmful they may be, never extinguished the light of the gospel, will I think suggest to us that there was room and there was need for another path of Christian life and thought, a middle path between those two extremes." This middle path, avoiding the mistakes of Catholicism on the one hand, and Protestantism on the other hand, is Anglicanism, to whose doctrine the author is committed. Notwithstanding this patent bias, we have here a work of real merit, one which throws great light on the present religious situation, and which will be well read by any one who is interested in the development of religion since the Reformation.

ERNEST TRICE THOMPSON

CHRISTIANITY—WHICH WAY? *By Charles Sparrow Nickerson.* The Century Company, New York. Pp. 228. $1.75.

This is an interesting and in many respects a useful book. It is a brief survey of the critical periods in the history of the Christian Church for the purpose of showing that in every age the Church has been moving onward with a forward look. One lays down this book with the feeling that the Church is not static, but dynamic; not

stagnate, but living and growing. The closing paragraph contains the heart of the volume. "What the Church is longing for to-day is one of those mighty movements of the Spirit of God, coming no man can tell when or how, but which no man can mistake when it does come, that will take the things of Christ and show them to us with new and wonderful power. We cannot obtain this power by looking at the past or by copying the methods of the past. The Holy Spirit is creative and not imitative, even of his own past victories. We should take what the past has taught us, of course, and should use it. We should hold fast that which is good. But we should be ready also, with eager willingness, to be led into whatsoever of new and greater good God may have in store for us in the days of the widest opportunity the Church of Christ has ever known, the time that lies immediately before us."

JOHN C. SILER.

RELIGIOUS EDUCATION.

PILOTING THE SUNDAY SCHOOL. *By E. Morris Fergusson, D. D.* Fleming H. Revell Company, New York. Pp. 152. $1.25.

DEVOTIONAL LEADERSHIP. *By Gerrit Verkuyl, Ph. D.* Fleming H. Revell Company, New York. Pp. 160. $1.25.

PSYCHOLOGY FOR BIBLE TEACHERS. *By Edward Aldridge Annett.* Charles Scribner's Sons, New York. Pp. 241. $1.50.

THE PEDAGOGY OF ST. PAUL. *By Howard Tilliman Kuist, Ph. D.* George H. Doran Company, New York. Pp. 169. $1.75.

These four books are valuable additions to the rapidly increasing literature on religious education. Each of these books is Christian and spiritual, and in their respective fields speak with authority.

"Piloting the Sunday School" should be read by every Sunday-school superintendent. The ideas presented in this book are both new and old, but always worthy of thoughtful consideration. It is a book that the plain business man who is a Sunday-school superintendent can read with profit and pleasure because of its freedom from technicalities. It is a simple, clear discussion of the best methods for the modern Sunday school. Dr. Fergusson strongly advocates the paid teacher in the Sunday school.

The purpose of Dr. Verkuyl's book, "Devotional Leadership," is to give instruction as to how to make preparation in private for the leading of public worship. Every one whose duty it is to conduct

public worship will find this book of much value. I especially commend it to Sunday-school superintendents. It is a good and useful book.

Annett's "Psychology for Bible Teachers" is the most satisfying and helpful book on psychology for the plain man that has come into my hands. It is a small book written in clear, simple language, yet it presents the fundamental facts and conclusions of psychology with amazing completeness. This is a book for parents, Sunday-school teachers; in fact, all teachers. The preacher will delight in it. The fine thing about this book is its loyalty to the religion of Christ and its spiritual tone and content. I most heartily commend this book to all who have anything to do with the understanding and training of children.

"The Pedagogy of St. Paul" is a unique and valuable piece of work. We frequently have books on Jesus as a teacher, but rarely is Paul studied from this standpoint. Dr. Kuist has given us a scholarly and useful book that will repay study. There is much valuable exposition in the volume. Truly, Paul was a great teacher.

I would commend these books to all Sunday schools as worthy of a place in their working libraries.

JOHN C. SILER.

THE EDUCATION OF BEHAVIOR, *A Psychological Study. By I. B. Saxby, D. Sc., Senior Assistant in the Woman's Educational Department of the University College, Cardiff.* G. P. Putnam's Sons, New York and London. 1925.

Among the many books one must read these days it is rare to find very many which stand out as significant contributions. But this book is so stimulating, suggestive and informative that I do not hesitate to place it among the few notable contributions of the year to its field of child psychology. It can be read with profit by any parent, minister and teacher whose interest in childhood and youth is still keen and curious. The materials of training are three—knowledge of subject matter, familiarity with sound method, and acquaintance with the mind of the child—these three, but the most fundamental is the last mentioned. No one can read this book without experiencing an enlargement of his knowledge of the mind of the child.

Not only in subject matter is this book outstanding, but also in its literary style is it conspicuous. It is rare to find a psychologist whose energies are not so absorbed in research that he yet has time to cultivate the fine art of literary expression. From the first chapter to the last the reader's interest is sustained, and sustained by the

double device of fresh material and a beautiful English expression.

The book embodies some of the method and makes use of, at least in part, the teachings of the new psychology. For some reason our psychologists in this country have been slow to profit by and incorporate into their books on educational and child psychology the facts and principles of the new psychology. But the British are producing some most interesting books in the field of application, and are teaching us how suggestion and psycho-analysis may help in solving the problems not only of medicine, but also of the class-room and the Church.

The author does not commit himself to the whole psychology of Freud and of Jung, but with delightful sanity and courage selects such facts and principles which are generally accepted as established, and supplements the achievements of the orthodox psychology. His critical judgment is shown quite as much in what he neglects as in what he takes up into his description and exposition.

FRAZER HOOD.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. 1926. *Amos R. Wells.* W. A. Wilde Co. Pp. 384.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. *Martha Tarbell.* Fleming H. Revell. Pp. 432. $1.90.

These two very helpful books on the International Sunday-School Lessons appear for the new year—1926—in their accustomed forms, as they have approved themselves through the years. Both give the teacher that extra information which he needs to supplement the Bible text. Peloubet's book puts a little more emphasis on exposition; Tarbell's book on illustration and presentation. Dr. Wells writes from a definite conservative standpoint. Miss Tarbell is a little more liberal in her views. She believes, for example, that "the story of the Garden of Eden is a poem in which truth is beautifully expressed; to take it literally would be to lose its reality."

Every teacher of the International lessons would do well to secure one or both of these books.

ERNEST TRICE THOMPSON.

THE UNION SEMINARY REVIEW

VOL. XXXVII. JANUARY, 1926. No. 2.

EDITORIAL STAFF—EDITOR-IN-CHIEF, EUGENE C. CALDWELL; ASSOCIATE EDITORS, W. ARNETT GAMBLE, JR., AND T. LAYTON FRASER; MISSIONARY EDITOR, S. HUGH BRADLEY; BOOK EDITOR, ERNEST T. THOMPSON; REVIEW EDITORS, EDWARD MACK AND W. TALIAFERRO THOMPSON.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

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Each contributor is solely responsible for the views expressed in his article.

*THE PERMANENT CONTRIBUTIONS OF GENEVA AND JOHN CALVIN TO CHURCH AND STATE IN AMERICA.

BY REV. CHARLES S. MACFARLAND,
General Secretary, Federal Council of the Churches of Christ in America.

Dr. Macfarland's eloquent tribute to the influence of John Calvin in America will deeply interest the readers of the Review. Some, however, may not agree with him in all of his applications of Calvin's teachings to certain momentous questions now being vehemently discussed. On these points men, equally intelligent and equally Christian, disagree. Whether or not in agreement with the author, our readers will be grateful to him for his able and thought-provoking article. Remember, Dr. Macfarland is solely responsible for the views expressed in his article.—Editor.

*An address under the auspices of the University of Geneva and the John Calvin Society, in John Calvin's Church in Geneva.

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I count it no little honor and no slight responsibility to stand today in the midst of these historic surroundings. Among the enduring values of such an event in one's life is the occasion which it offers to review our modern life in its relation to the past; to evaluate its moral and spiritual possessions; to follow the course over which the world has passed in the attainment, or the temporary losing, of high ideals and to search back and rediscover these fundamental principles upon which the foundations of modern civilization have been laid; to witness the path of progress and whither it leads, in the undiminished and clarified light of historical perspective.

Here I remember that the people of Geneva consecrated this institution to education as the guaranty of its liberty, and I recall that, from the very beginning, this great university, founded by the people themselves, has been both a national and an international institution and that the memory of Jean Calvin, while not yet widely engraved in stone or metal, lives today in the religious and political institutions of the world. The relationship between the causes of the sixteenth century and their remote effects in the nineteenth might, in imagination, be symbolized in the fact that the "academy" founded by Calvin in 1559 did not become this "University" until 1873.

This occasion is especially significant to a citizen of the United States of America. From Geneva there went forth, three hundred years ago, those pioneers of the ages who established the imperishable principles upon which the American nation has been founded; those who crossed the sea to be the workmen who built the structure of our body politic. May I also remind you that there came back to you, from America, in the twentieth century, a spiritual son of Jean Calvin (Woodrow Wilson was his name) to help interpret those permanent principles in a league of the nations of the world.

I have elected to speak of this city and of its spiritual builder in one category, for Geneva and this University and Jean Calvin cannot be separated in our thought.

Geneva and Calvin, while later in point of time than other personalities and centers of the Reformation, were not mere

builders upon a perfected foundation; they were infinitely more than that. They found Protestantism in a state of confusion; its organization so disordered that its very ideals and its essential principles were in danger of being lost. The Reformation might have been seriously retarded, had it not been for Jean Calvin and his clear mind and steady hand. His caution, his restraint, his recognition of the laws of evolution and progress, were the needs of the hour for which he was sent of God. He kept himself clear of those things which would trammel his steps. There is a fear which forms the golden mean between temerity and timidity. The hour needed a man whose own personal evolution was free from those explosive characteristics which induce confusion. With an imperial Romanism on the one side, and the extremes of zealots and riotous reformers on the other side, the Reformation, above all, needed his love of order and his strong hand to induce it. Geneva thus became the great training school of the Reformation, as it here gained both poise and momentum. And its momentum might soon have been lost in many diverting pathways had not some strong mind assured its poise and balance.

Indeed, it is to the credit of the Genevese that even before the advent of Farel, the "Eidgenossen" had begun to make clear the essential distinction between liberty and license.

Thus a home had been prepared and spiritual leadership established for those exiles for conscience' sake who came to Geneva, and from thence went forth, with clarity of thought as well as strength of will and emotion of heart, to England, to Scotland, to Holland, to Poland, to Hungary, and finally to New England and America. It was Geneva and Jean Calvin that gave to Guy de Bray the basis of intellectual conception which eventuated in the Belgic Confession of Faith, now the constitution of one of the greatest of the American Churches. During the recent Huguenot-Walloon Tercentenary, of whose Executive Committee I had the honor to be Chairman, in our historical studies we found Pilgrim, Huguenot, Walloon, Waldensian, all on the road that led from Geneva. Men who, as

Calvin once said, were able to persevere, "ad ultimum usque spiritum."

The Hall of Fame is filled with their memorials: Coligny, William the Silent, Cromwell, Milton, Knox, Bunyan, and finally, but not least, Woodrow Wilson.

Permanent Contributions to Theology.

First of all, John Calvin gave to America great and enduring contributions to theology.

In America the genius of Calvin found itself in what has come to be known as "Puritanism." Its gifts are immeasurable. It has given us a free government—of the people, by the people, for the people. It has given us a free press, an enlightened public opinion, free schools; has crowned hilltop and adorned prairie with colleges and has made its universities the centers of our great cities. It has separated Church from State; given freedom for the normal growth of conscience and the widest expansion of intellect. It has glorified the family and home.

In discussing this question, we must of course first of all distinguish between the fundamental and the incidental. Not all of Calvin's deductions were permanent.

The ultimate article of the Puritan confession was:—I believe in God. That belief was no vague and shadowy thing. They believed in a sovereign God. They believed in Almighty God. This is the supreme article of any faith. Every other is but an inference from it and a corollary to it. It determines the length and height and breadth of a man's moral being. The Puritan believed in Almighty God, Maker of all things, Judge of all men, before whom men were to acknowledge and bewail their manifold transgressions against His divine majesty, by which they had justly provoked the infinite wrath and indignation, to whom they repented and prayed. Have mercy upon us.

To do His holy will means ultimate blessing; to defy it means disaster and death. Yes, they made some slips of exegesis and some errors as to date and authorship, which they rejoice to

have us correct, and which they would dare to correct did they live now. But they got one definite, profound, eternal truth out of their Bibles. They built a nation on that truth. They wrought for liberty under its impulse. They surmounted the unsurmountable by its power. He, and He alone, was the ruler of men and of the universe. His law and His law alone determined right and wrong. They feared Him. And it was because they did fear God that they did not fear anything else. They would not bow the knee to pope or potentate, because they did get on their knees to the God they acknowledged.

My friends, this conception of the absolute, eternal, unmovable sovereignty of the Infinite, and nothing else than this, is the ultimate and fundamental of a real religious faith. The man is not worth his weight in dust who does not stand in awe of God. In all history and biography, in every age and clime and nation, this has been the spirit that has hated iniquity, broken tyranny, induced righteousness, wrought liberty, and made men worth making. And there never was an iniquity hated nor a tyranny broken nor a righteousness induced nor a liberty wrought nor a man worth making made without it. The commercial and industrial life which is usurping every hour of our day needs to learn that it cannot manipulate and deal so as to get ahead of God. In civic and national and international life men must be made to realize that they cannot circumvent the Almighty and that they cannot pull the wool of secret diplomacy over the eyes of the Infinite; that when God and truth seem submerged it is an optical illusion; that His all-powerful hand is on this world, and He will ultimately bring things to the issue of His holy will. A good-for-nothing god in theology means good-for-nothing prophets in the pulpit and good-for-nothing men in the pews and on the street.

Does this conception deny the Fatherhood of God? No! It is essential to it. The father who does not rule his household with his wisdom, uphold it with his strong arm, and guide it with his love, is no father at all.

This is the real fundamental of the Puritan faith and of any

faith. Let it be granted and comprehended, and the related doctrines of Puritanism follow as certainly as source and issue. Theirs was no slipshod thinking, no undigested truth. The inevitable conclusions and corollaries were and are momentous and of deep concern. Theirs was a moral God. They were moral beings. The first of these deductions is the sense of moral obligation. In the light of a God perfect in character, absolute in righteousness, man beholds himself in contrast. He sees and knows himself only as he knows and feels God. The consciousness of God inevitably brings the sense of human sin.

Does this impair the heavenly Fatherhood? Will a true father encourage his children in their sin by countenancing it? Is God a seller of indulgences? The Fatherhood of God calls for the forbidding of sin, and if he ignores it he is no true Father.

If thus we follow the Puritan conception of God and its consciousness of sin in the light of moral obligation, we are led on by the undeviating march of law and logic to another ancient and neglected doctrine. The Puritan looked himself and his sins squarely in the face. He was scientifically exact. Cause had relation to effect; acts had their consequences. He was an evolutionist before his time.

Men ask indifferently and doubtfully: Is there a judgment? It is the question of an imbecile mind. Do moral paths lead nowhere? Can men break laws without consequences? To break physical law means death. Has the Infinite been thus exact in the physical realm of law and indifferent in the spiritual? Is the material universe a cosmos and the spiritual a chaos? The age to which we are called to proclaim the truth needs to be told that while it blinds itself to the eternal future, the eternal laws of God move to their issues with as certain and as ceaseless and eternal march as if men saw them. They may hide their heads beneath the screen of the coverlet, but the lightning does not thereby cease to flash nor lose its pathway to its mark. They may bury their eyes in the desert sands, but they do not thus annihilate the danger. The simple and undeniable truth needs to be preached that there are two

ways and trends of life,—to ruin and to blessedness; that every moral decision of every moral being, that every moral act of every moral personality, brings it nearer the edge or center of a path. We are false to ourselves, and commit a crime against men, if we do not tell them they are moving, either towards the heaven of a growing life or towards a day of retribution and remorse, by whatever name we call it.

The evangelist who warns men to seek the glory or to flee the wrath to come is but stating a proposition in mathematics. Two lines going in different directions will never come together. The doctrine of divine judgment is the simplest and most apparent of all truths.

Are love and fatherhood impaired? No, it is essential to them. This moral law of the survival of the fittest has for its end to produce moral fitness. It could be produced no other way. The freedom of the human will involves it. And as moral fitness could be produced by no other method, so moral fitness never will be produced by any other preaching than the solemn preaching of this truth. Would He be a Father if He let His children sin against themselves? Would He be a Father if He let them misuse His other children without punishment?

This brings us to our final thought. The ultimate end is the regeneration and restoration of sinful men and women. There is absolutely no other path to it than that of the Puritan faith. There is no other preaching that will accomplish it than that of their fundamental doctrines. The awakening in the souls of men of the consciousness of an absolute, holy God, under whose all-seeing eye they live, whose laws they cannot defy without disaster, who hates their sins, who loves them so deeply that He wants to give them the gift of His own infinite righteousness, and has put every obstacle He can, without intruding upon the inviolable solitude of their free personality, between them and sin,—this, with the consequent consciousness of sin, is the only way by which that sense of need of redemption is awakened, by which alone redemption can be gained. They all stand or fall together.

This age and generation call for a solemn, searching, fear-

less utterance of solemn, searching and fearful truths. The terminology of Calvinism need not be used. We have a vocabulary better suited to our age. But the gospel is outgrown, the Christian pulpit is superfluous, the Church of Christ goes out of existence, when the truths of the gospel, the vocabulary of the pulpit, and the constitution of the Church do not contain the Calvinistic words: God, Sin, Judgment and Redemption.

Geneva and American Political History.

Let us now bear witness to those political foundations of America, which were laid by the men whom Geneva sent forth to our shores. The history of America is marked by four great and distinct epochs.

The first of these great eras was that of the nation's birth. The issue of that consecrated hour of the world's life was that of individual liberty and the structure of our nation rests upon the divine right of the individual human spirit; in the inviolable solitude of personality; to stand face to face with the divine reality; upon the imperial privilege of the human soul itself. The first words of the Declaration of Independence were carved on Plymouth Rock by pilgrims and were re-written all along our shore from North to South by the same Huguenot hands that had carved in the prison tower of Constance the immortal word, *"Resistez!"* The vital and the fundamental law of this first era of the nation's history, lasting for a century and a half, was that in order to make a free nation, you first must have free men.

The second of these great epochs was the days in which these free souls were formed into a free nation. This second great era witnessed the establishment of an order of human society by which more than a hundred million people, made up of men and women from all climes and nations of the earth, have been able to live together in a body politic so constituted as to induce unity with liberty. It was the bringing forth not only a new nation, but a new type of nation, conceived in liberty and dedicated to the proposition that all men are created equal.

The second great epoch was also associated with severe and bitter struggle, the War of American Independence. Its achievement was that of liberty under law.

Then came the third great era of our national life,—to test these eternal principles. Was a government of the people, for the people, by the people, equal to its task? Could it go on weaving the mantle of human freedom large enough to cover the whole nation? Could the nation continue individual liberty and yet preserve and maintain the integrity insured to it by the Declaration and the Constitution which was its sequel? Were these several States to avail themselves of that license, which is the annulment of true liberty; could they act apart from each other or make war upon one another if they chose, or were they bound by the solemn seal and covenant of a consecrated compact to maintain that union in which alone there is the strength which alone can maintain righteousness and truth? Could a nation of free souls live in *unity* under law?

And now today, we are on the threshold of the fourth great era of our history. The consecration of the nation at its birth into institutions of free constitutional government, its final seal and covenant in 1861 confirming forever the freedom and unity of its own life, now lead us on by the inevitable path of law, of undeviating logic and of human experience to a new consecration to precisely these same principles in the constitution of the human order throughout the world. If these ideals are the principles on which a nation must be built, are they also the basis of a world order? Or are we to accept the truth that selfishness is the eternal political law of nations?

The first great era:—its attainment, the freedom of the human soul.

The second great era:—the assurance of that freedom by law and constitution.

The third great era:—its maintenance in unity and union.

The fourth great era:—the transmission of these eternal principles into the life of the world.

Liberty, law, unity,—these were the fundamental principles of Jean Calvin which have become the fundamental principles of the American nation.

Permanent Contributions to the Relations of Church and State.

Gladstone once said: "Calvinism is the love of law combined with the love of freedom." As my friend, Professor Eugene Choisy, wrote many years ago in his thesis for his degree in this University: Calvinism is "un ensemble de conceptions et de préoccupations qui sont nées du sentiment et de l'experience de la souveraineté de Dieu sur la Societé humaine."

Not the least of these permanent contributions was the two-fold conception of human society, finding its life in God, and God finding His life in human life. The Church in America today is now awakening again to the great sense of social solidarity, a principle so marked in the teaching of Calvin. What higher conception of the modern Church could we have than that of this great leader, as "une educatrice, une inspiratrice des consciences" (Professor Choisy) in social life?

Just as Calvin was the man of the hour to save our nascent Protestantism from being the tool of social anarchy, or political absolutism, or immoral intellectualism, so today, in the Federal Council of the Churches of Christ in America, we find these same problems with us. We see the need of limiting the temporal power of the Church in political organization, but at the same time of asserting its spiritual power in political character and life. We are often called upon today to throw off from the Church the dead hand of the State.

Just as in Calvin's day the preachers were warned not to mix up in politics but to preach the Gospel, so today there are reactionaries in the United States who fail to distinguish between political intrigue and moral influence in political life. Many of us across the sea are repeating the experience of Calvin, who said that there must be no civil interference with liberty to preach, "because if we say unpleasant things they will enjoin silence."

We find it necessary very frequently to remind the reactionary members of the Presbyterian Churches in America of Calvin's powerful utterances as to the duty of the Church in matters of social welfare and economics, even to the point of giving religious consideration to the condition of the sewers of the

city, as he did. The "Social Creed" of our Federal Council is not very far from social Calvinism and, to be honest, I must add, another Genevese, Jean Jacques Rousseau.

Protestantism, at its best, in the United States sets its face sternly against anything like ecclesiastical political intrigue and secret conclaves. But at the same time it is standing out for the moral influence and even the moral guidance of the Church in the affairs of State. The principle of separation now being established in America is simply that of Jean Calvin, carried to logical conclusion.

Shall we attempt to demarcate and draw lines around two separate spheres of human life, create thus a dualism, and put a separate ruler over each? Can human social life be divided up that way? Most of us have abandoned that futile effort.

For example, must the Church endorse and approve or acquiesce in whatever the State may enact? Is it prevented from expressing its disapproval or its condemnation? My answer to that would be: However bad might be the temporal power of the Church, it would not and never could be worse than the spiritual power of the State. No—each must be free, and if each must be free, there is only one solution. It is in the principle of cooperation together for the common good. As Professor Choisy again says: "Le gouvernement politique n'a pas le droit d'exiger une obeissance aveugle, une soumission passive."

In America this is a pressing and a crucial question at this moment. We see very clearly that the separation of Church and State does not mean that the Church has no right to demand that the State shall conform its actions to Christian ideals. And there are times and occasions when it is futile to attempt this unless we apply those ideals to concrete public measures.

Is the Church or the Christian to be condemned as lacking in patriotism if they decline to approve, or if they positively condemn, proposals of the War Department? Are they traitors if they condemn actions of our Congress if they believe that they are morally wrong? Must they accept the dictum of Ad-

miral Decatur: "My country, may she, in her intercourse with nations, be right, but, whether right or wrong, my country"?

To put it in its final form: Is there a loyalty for Church and Christian which is higher than loyalty to human governments? Are they free to utter the dictates of a higher loyalty to Christ? The principle of separation of Church and State is the very guarantee of the freedom of both Church and Christian.

Let us apply this principle to international affairs today.

The old diplomacy of political intrigue and secret alliance is a devil that can be cast out only by the fasting and prayer of the Churches of the nations. On the other hand, the formation of ecclesiastical political parties and the entanglement of the Church in the political machinery in any form and the political division of the State by religious prejudice, are calamities to both Church and State.

The League of Nations, however, can never meet its divine task without the spiritual atmosphere and cooperation of some kind of League of Churches. The nations cannot come together in faith and confidence unless the Churches of the nations lead the way.

The Churches of America are today seeking your fraternity just because our State is hesitant. We are under no obligation whatever to conform our action to that of the political party which happens to direct affairs in Washington.

Let me be perfectly frank about it. The Church bodies of America with few exceptions, if any, today stand unequivocally for international conference, association and cooperation. As a whole they stand, without wavering, for the International Court of Justice. They stand for the outlawry of aggressive war.

They have, in recent days, openly repudiated an act of Congress because they believed it was an act of injustice to another nation of the Far East. Only the other day they openly rebuked the War Department because it proposed an improper use of Armistice Day. They freely exercise their freedom to

petition the State on any political question of great moral significance. Were they not free to do so, they would not be free.

The State is a divine institution. Yes. But that does not mean that a controlling political party or even the United States Senate, or one of its particular committees, is to be considered as having divine omniscience. And it sometimes happens that loyalty to the State calls for the condemnation and the repudiation of those who misrepresent the State.

That, my friends, is the attitude of the leaders today of our American Churches. The Church is and must be free.

The Geneva of Today.

And now I come down to our own day and generation, back here to the Geneva of today.

History here repeats itself. In the sixteenth century the center of the Reformation was transferred in large measure, to be clarified in its confusion, here to the city of Geneva. Is it not now a significant and stirring fact that in this city there should now come together all the nations of the world in their bewildered search for a world order of liberty, unity, and law? In other words, here in the League of Nations we are trying to do for the world of all mankind what Calvin sought to do four hundred years ago for the world in this historic city. Geneva has become the center of a world state. The League of Nations today is seeking to do just what the Constitutional Convention in America sought to do a hundred and fifty years ago with our thirteen colonies. The analogy is significant and hopeful. Just as three centuries ago pilgrims from Geneva went to Holland, so again they have gone out from this city to that same brave little country to establish a World Court of International Justice.

Here, in modern times, was founded the greatest humanitarian institution in all history. Here, for the first time, two great nations submitted their dispute to judicial arbitration, long before any permanent tribunal was dreamed of. Here

from time to time the nations of the world have come to resolve their differences. Talleyrand once divided the world into five parts: "Europe, Asia, Africa, America—and Geneva." His prophecy is fulfilled, and Geneva has become, in a great moral sense, the capital of all the other four great parts of the world.

Yes, history repeats itself in startling ways.

A Center of Religious Cooperation.

As in the very early days of the Protestant Reformation, its center largely passed to the little country of Switzerland; so now again, four hundred years later, we witness the same phenomenon. In 1922 there met the first gathering for many hundred years, of official representatives of the Evangelical Churches of Europe. When that gathering was proposed, all of its projectors immediately turned to Switzerland and requested the Federation of Swiss Protestant Churches to convene the gathering. Just as the League of Nations, largely conceived in America, was established here, so the great cooperative movement of the Churches for which the Churches of America have become so largely responsible, comes back here again to this little country.

The nearest approach to the modern unity of our Churches in spirit and in service exists today in the Central Bureau for Relief of the Evangelical Churches of Europe.

The people of America, my friends, would take the League of Nations more seriously, if they felt that the nations of Europe took it more seriously. There would be less trouble about European debts if the American people were not so disturbed about military expenditures in Europe.

Likewise, if the Christian people of America could be assured of a great and deep movement for cooperation among the Churches of Europe, it would greatly increase the sense of responsibility and the flow of relief funds for the Central Bureau. I profoundly believe that the Swiss Federation of Churches is the chosen servant of Jehovah for this great task.

The Federal Council of America, in its desire for a deep fraternity with the Churches of Europe, comes to Switzerland and selects one of your great leaders to represent it here in fellowship and service.

Brethren, your position is strategic, persuasive, and commanding. The mingling here of many cultures, the blending of many modes of speech, your democratic mind and will, your ideals and your works of peace and mercy, your spirit of service, your gift of international-mindedness, your poise and balance in theology and churchmanship, here in the midst of these eternal hills of God, all mean, in my judgment, that Switzerland and Geneva are destined to become a great center of the evangelical cooperative movement of the world. In other words, what the League of Nations is and will be in the world of politics, your Church Federation may become in the world of evangelical service.

And in this connection a study of Jean Calvin yields some very interesting discoveries. There is little doubt that he not only dreamed of evangelical unity and not only preached it, but that considering the confusion of his day and generation, he established it in principle and laid its foundations. He recognized the necessity of permitting differing forms of polity in Poland. In making decisions to meet the particular temperaments of peoples he was always on the side of freedom, provided it did not degenerate into anarchy; and on one occasion he said: "Little will be said about ceremonies before the judgment seat of God." On one occasion he wrote that he would gladly cross ten oceans to bring the Churches together.

Let me, then, close by a resumé of the permanent contributions of Geneva and John Calvin to Church and State in America:

1. An ordered, balanced and practical conception of the Reformation, with those processes of education which were needed to save it from excess.

2. The source of inspiration and training for the monumental historic personalities who guided American tradition.

3. The fundamental and enduring concepts of Puritan the-

ology: An Almighty God who rules the universe; the consciousness of a sinful humanity; the inescapability of a moral judgment; the glorious hope of a divine redemption.

4. Political ideals of Liberty; of Liberty under Law; of Liberty under Law in Unity.

5. The freedom of the State from the temporal power of the Church.

6. The equal freedom of the Church from the dictates of the State in the moral and spiritual principles of human life.

7. Social Christianity and the social duty of the Church.

8. The ideal of evangelical cooperation in the service of mankind, by free Churches, whose unity is that of the spirit, voluntarily assumed, without encyclical or mandate of any human substitute or viceregent of the Infinite and whose only mediator is the living Christ.

Surely, here in Geneva we stand on holy ground! My brethren, be deeply conscious of your place and of your mission in the world's life. The eyes of men and women who seek its spiritual and its political redemption are fixed upon you. You must create here the spirit and the atmosphere in which alone our bewildered humanity can find the light.

God Grant that Geneva shall become again, in spiritual terms, the Imperial city, the new Jerusalem, coming down out of heaven, among men. Switzerland and Geneva have once again become the center of a new and greater Reformation. The world, today, my friends, is again blindly seeking to emerge from political, moral and spiritual darkness and despair.

God grant that here in Geneva there may be fulfilled, once again, the prophecy of those words engraved in stone on yonder monument:

Post tenebras Lux.

"Arise, shine, for thy light is come."

THE DOCTRINE OF THE FUTURE LIFE IN INDIA.

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In the discussion of so vast a subject, one chief difficulty is to isolate this one doctrine and study it alone to the exclusion of all others. In a certain sense it cannot be so isolated, for the doctrine of the future life is closely related to the doctrine of God, and to the doctrines of sin and salvation. To some extent, therefore, it will be necessary to refer to these great doctrines. At the same time, however, it will be taken for granted that these allied ideas are familiar, and so they will be assumed without full treatment.

Our first limitation will be to draw the lines around what we mean by "the future life." For the purposes of this paper the wider ranges of eschatology are not to be treated: the range of cosmic processes, Messianic ideas or their equivalent, the nature of death and the manner of disposing of the dead do not fall within our scope, save for slight references to manner of disposing of the dead when this seems to have a bearing on the state and abode of the departed. It should be further remarked that we do not undertake a proof of immortality, which is taken for granted, as is likewise the existence of souls. Our examination is based on the acceptance of these ideas.

Our objective is to discover what has been taught in India concerning the condition after death of men (and women). In brief, what becomes of a man's soul after he dies? That the soul exists and has "another life" is one of the universal beliefs of mankind, and has seldom been questioned save by a few of the "intellectually elite." This belief, indeed, is almost as widely prevalent in man's religious ideas as is belief in "higher powers." Our idea, then, is to find out what becomes of the soul when it is separated from the body by "death."

(Some idea of the wide range covered by even this narrow view of the future life may be gained by examining the titles under which it is treated in Hastings' Encyclopaedia of Re-

ligion and Ethics. These articles occupy many pages and are contributed by many authors. Among them we note: "State of the Dead—Christian, Buddhist, Hindu, etc.," "Blest, Abode of the," "Rewards and Punishments," "Nirvana," "Conditional Immortality," "Hell and Paradise.")

I. *Types of Ideas of the Future Life.*

In order to present some further idea of the relation of the ideas of the future life in India to the possible range of such ideas, it seems well at this point to tabulate the various general ideas which have been held at various times and places, so that some judgment may be formed as to the relative place in the scale of such ideas the Indian systems occupy. (The following tabulations of ideas are given in E. V. Tylor's "Primitive Culture," Volume 2, pp. 1-70, and in C. H. Toy's "Introduction to the Study of the History of Religion,"—early pages.)

(1) Souls are Reborn, or Reincarnated,—in plants, animals, or some sort of "other bodies," whether human or otherwise. This is one of the earliest ideas of the future life, and it is still widely prevalent at the present time. When in India it appears as Transmigration, it is closely associated also with the idea of Karma, which will be further discussed at a later point.

(2) Souls remain near by their earthly abodes, and particularly near their former bodies. This idea is very prevalent in early tribal life. It is related closely to the idea of ghosts.

(3) The soul is supposed to go to some distant place, "off somewhere," in the sea or sky or on land, but its occupations are not greatly different from those of life, it may be subject to a "second death," or this future state may come only to the noble and great. This idea was prevalent with the North American Indians.

(4) The soul goes underground. The main ideas of this theory is that it conceives of a more decided separa-

tion in space and difference in occupation than is held in (3)

(5) Retributive theories.

(a) The soul in another world or in the underworld is subject to some form of moral retribution. This whole class of ideas is radically different from those already mentioned. The dead are "graded" on the basis of the present life. High social position, or conformity to a ritual while alive, determine one's lot hereafter.

(b) A variation of this idea is that the manner of death has significance. Is the body buried, and if so, how? Death in war particularly works to make a difference hereafter.

(c) The soul works out the results of the moral life lived here. This is a distinction based on moral grounds. In this general type, ideas of heaven, hell and purgatory are to be discovered.

(d) Finally a Resurrection idea enters, a perfect man made up of soul and body, and the body rises to join, in some form, its soul. Such a belief is found only in periods and among peoples of high ethical culture, and of such ideas the Christian idea of the resurrection as the work of the Divine Son of God stands high and distinct from all others.

Although this tabulation is accurate in the main, it will be found that in actual practice lines are not sharply drawn. At times a relatively low and a relatively high idea will be found to prevail side by side, or may even be combined together to form a particular religious idea for many people. This situation is not materially changed by the state or degree of civilization, for some people low in the scale of culture have a high idea of the future life, and vice versa.

II. The Idea Among the Hindus.

After this preliminary statement, it is now possible to enter upon the body of discussion, namely, the ideas of the future life that have been prevalent in India, and in particular the ideas that have been entertained by the Hindus. It is perhaps well to point out that the term "Hindu" indicates a man professing a certain religion (sometimes also called Brahmanism), and is not a national or racial designation, but a purely religious one. Thus there are in India millions of Moslems, who are equally with the Hindus natives of India, and there are now over a million native Indians who are Christians. Distinguished from native Indians who are Moslems, and native Indians who are Christians, are the millions who profess the Hindu religion. Among these people there are to be noted various stages in the development of the idea of the future life, which can be best presented by a discussion of the various groups of their sacred literature. We note therefore:

1. The Rig-Veda. This is the earliest religious literature of India, being a collection of the hymns used in worship in the very earliest times. These verses are written in Sanskrit, the sacred language of Hinduism, and come to us from at least 2000 B. C., as the expression of the religious ideas of the Aryan ancestors of the Hindus who came into India from Persia about 2000 B. C. These people were closely related to the early inhabitants of Europe, as could be demonstrated by many proofs if such were the purpose of this paper. However, our interest is solely in the ideas of the future life held by these people, as testified to by their literature. For this purpose the Rig-Veda is very valuable, since it includes the hymns used in religious worship.

In Rig-Vedic times two modes of disposing of the dead were in use, burial and cremation. In the course of time burial ceased among the Hindus, and now only cremation is practiced. In either event, however, it was held that the spirit goes to a heaven presided over by Yama—the first of mortals to die—

who has been resurrected and who presides over this heaven. In addition to Yama, the god Varuna, most magnificent of the gods of the Rig-Veda, presides over heaven. Here a person had his full personality; he was himself, with a body like his earthly body though different; he was a glorified edition of his earthly self, and heavenly life was a glorified earthly life. Families existed there as on the earth. The spirits present were distinct from but closely related to the gods and shared with them in receiving the offerings of men, and in a certain sense became divine. (In short, a certain element of ancestor worship was present.) Food and drink were exposed in the open as sacrifices to the gods and perhaps also with an idea that the departed souls would partake of them.

Those who went to this heaven were the warriors, the rich men of the klan, and the priests, and aristocracy was present in the future state as in human society. Entrance was a boon freely given, though somewhat arbitrarily, and without a basis of moral judgment as to who should enter. Those who were not chosen for entrance simply flickered out and ceased to be, for at this time there was no theory of universal Karma and Transmigration, nor of absorption into Brahm, as later Hinduism developed these ideas. There was also a notion of a deep abyss for those who proved false and there are allusions to a place of punishment. No theory of moral retribution can be traced here, although there are ideas which imply some sort of judgment between individuals. One thing of note at this period is the idea of souls "going up." This may have had some relation to the custom of cremation,—that is, when the ashes ascended in the smoke of the fire the soul was conceived as ascending. Somewhat related to this was the thought that Agni, the fire, was the priest of the gods who conveyed to them the sacrifice. On the other hand, it may be that cremation was developed because of its association with ascension to heaven rather than that it caused this belief.

2. Later Vedas (particularly the Brahmanas) have more definite descriptions of heaven and hell. Man is in heaven reunited with his wife and children, and there is a large sexual

element in heaven. Drink and similar pleasures are thought of as yielding greater enjoyment than on earth. There are no superiors over all, and perfect bodies and perfect manners are the possession of all. The methods indicated for sifting the good from the bad are different and in the main clarified beyond those of the Rig-Veda. Hell also becomes more definite. The oppressor of a Brahman priest sits in streams of blood chewing hair, and many horrible details are pointed out, mainly tending to exalt the position of the priestly caste on earth by showing what their enemies will suffer hereafter. In the main the ideas in this stage of the Hindu development seem to base retribution on priestly grounds; one suffers for abusing or disregarding them, and on the other hand one who has the ritual properly celebrated by them is greatly blessed hereafter. The future life, in other words, has become a tool in the hands of the priests whereby to exalt themselves in the temporal world.

3. The Upanishads. In the third group of writings, the philosophic writings of Hinduism, this tendency appears more fully developed. By this time sacrifice and its efficacy had come to depend on the exactness with which the ritual was carried out, and correspondingly one suffered or profited in the future as he had been loyal to the priesthood here. Sacrifice became more important than the god to whom it was offered.

By this time certain terms and ideas had come to be prominent, and as they still dominate Hindu thinking about the future life these doctrines now occupy our attention. These are the ideas of the Atman, Karma, Maya, and Transmigration.

The term Atman means, to us, soul. The great soul of the universe, its Atman, is Brahm. The conclusion reached by the Upanishadic writers was that man's Atman is identical with the Atman of the universe, that is with Brahm. But one does not know this, because he is the victim of Maya, or illusion, whereby he is kept from realizing that there is no reality save Brahm. The world does not exist, we do not exist, nothing "is" save Brahm. When one attains conscious identity with Brahm, is absorbed into Brahm, he is emancipated. But from

what is he emancipated? From Transmigration, or Rebirth? He cannot be reborn because he is Brahm, but prior to realizing that Maya alone has kept him from absorption into Brahm, that is prior to being Brahm, one is subject to Rebirth because of the law of Karma. Karma is such a deed as through the generations will continue, and hence the soul must be reborn to receive the results of Karma and take part in them. One dying who has achieved the sense of identity with Brahm, that is, has discovered that it is only Maya that has made him feel conscious of personal identity, has attained Nirvana, which is the state of being lost in Brahm, absorbed in God. By getting rid of the illusion that we think and feel and exist, we attain Nirvana.

However, while Nirvana is the final goal there are many heavens and hells through which one must pass before reaching it, and for the average man perhaps this is a more immediate future to face than that of absorption. In fact, there are present in the Upanishads two opposite ideas of the future, one of loss of personality through absorption, and thus attaining Nirvana, and the other of a conscious future life in heaven or hell. In the final analysis, of course, these are not permanent and all move towards Nirvana, but for practical purposes (save among the intellectually elite), Nirvana is meaningless.

In criticism a few brief remarks will be made. It is notable that the idea of Transmigration, as we know it and as India now knows it, is not present in the Vedas in a formal way. Yet it is everywhere prevalent in India today and even in the older sacred books by inference. Just where it came from into Hinduism is hard to say, perhaps from the early aboriginal, or Dravidian, inhabitants. For this belief three things are necessary: the idea that animals and objects have souls, that men have souls, and finally that these are mutually interchangeable. When to this is added the idea of Karma, which explains the necessity of Rebirths, the full theory is present. However, there appear to be fatal objections to the idea of Transmigration. The first of these is that personal identity is dependent

on memory, and we have no memory of previous Incarnations. In the second place, there is a certain, even if not clearly defined, relation between a soul and the body it occupies, and this relation is so real and vital that were a soul to leave one body and occupy another, it would not be the same but a different soul. The strength of the ideas of Karma and Transmigration is that they afford a seemingly plausible explanation of the inequalities of life which can be harmonized with the Hindu if not with our ideas of God. The Hindu idea of Brahm is, of course, subject to the usual objections to pantheism (and to monism), which do not require recapitulation here.

III. The Idea in Early Buddhism.

Buddhism was born of Hinduism and inherited many important ideas from it, though at points they are quite different. A parallel case is that of Judaism and Christianity. While Buddhism eventually died out in India and is practically extinct today in the land of its birth, it is yet proper to consider its idea of the future life as a distinctively Indian idea, since all early Buddhism was developed and transmitted through Indians. Two of the ideas inherited by Buddhism are Transmigration and Karma. In Hinduism, as we have seen, one's soul transmigrates at death into another form according to the law of Karma. On rebirth he is happier or sadder, as he has been good or bad in this life. This doctrine was taken over by Buddha, but with the significant change that he denied the existence of the soul, and said that the thing which is reborn is not a soul, but Desire. To understand his idea it will be necessary to state his three great fundamental doctrines:

1. All the constituents of life are impermanent.
2. All the constituents of life are full of misery.
3. All the constituents of life are without a soul.

It is evident at once that Buddha did not teach the transmigration of the soul, for he denied that there is a soul. What then is it that transmigrates? Seemingly Buddha should have rejected this doctrine when he rejected the idea of the soul,

but it would seem that he held on to the Hindu idea because it provides a moral explanation of the inequalities of life. Yet in place of the soul he had to put something, and so developed one of his most distinctive and elusive ideas. In place of a soul Buddha put a temporary binding together of the constituent parts which make the individual. He declared there are five elements or Skandhas which make up the individual. These are: 1. The physical body. 2. Feelings. 3. Percepts. 4. Elements of consciousness,—anger, joy, laughter, etc. 5. Consciousness as a whole. These are held together by the thread of life, but death cuts the thread of life and the skandhas scatter, never to come together again. An illustration often employed by Buddha was the chariot, which he held to be a temporary binding together of separate parts which have the use of a chariot, but which may be taken apart and each used again in making another object, and so the chariot ceases to exist. There is a great mistake, however, here in that a person has a unity of personality not true of the chariot or of any material object, and it is just this personality which is to be accounted for. In effect, Buddha simply ignored the main element to be accounted for in a doctrine of the future life. He did not deny individuality, but held that the ultimate thing is an enigma, yet not a soul.

It would seem that if there is no soul there could be no future life, but this did not follow in Buddha's system. Though he denied there was an "atman" to be accounted for at death, he did say that if, when the skandhas separate in death there is any Desire left, something does happen. A new set of skandhas is called together to gather around the unconsumed Desire and inherit it. If at death a man has some desire eating at his very vitals, this new set of skandhas must gather around it, and by inheriting this unexhausted Desire create a new individual. In his teaching about Desire, Buddha enunciated the Noble Four-Fold Truths. Briefly stated they are: 1. The Fact of Misery. 2. The Cause of Misery is Desire. 3. The Cure of Misery is by crushing out Desire. 4. The Method of Crushing out Desire and so curing Misery is to fol-

low the Noble Eight-Fold Path, that is to follow the Buddhist way of life. This Noble Eight-Fold Path consists in Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, Right Rapture.

In two Desires Buddha did not find cause for new skandhas to gather; in other words, these two do not create Karma. These are the desire for Nirvana, and the altruistic desire to preach the gospel of Buddha.

The new individual born of unextinguished desire may find himself anywhere, in any form of existence. In particular he may find himself in one of the numerous heavens or hells. There are eight hot hells, vividly described. Attached to each of these are sixteen minor hells, some of them being cold hells, and there are extensive lists of crimes and sins punished each in its appropriate grade of hell. Men, however, do not remain in these hells absolutely forever, for the doctrine of Transmigration does not permit any stage of existence to last forever. It is not easy to determine the length of punishment, for while 500 years appears to be the limit, yet one day of this period equals fifty ordinary years, so that 500 infernal years means about ten million human years in hell. Yet even so one will finally get out, even the worst. It may be to be born anew into heaven, or again into the world, or still again into hell. So the process continues, but eventually the soul approaches Nirvana.

As to heavens, there are three categories: six of sensual pleasure, four of the world of form, four of the formless world. This latter group is reached practically only by the gods, while gods of lesser dignity are assigned to the heavens of the world of form. Time in heaven is about the same as in hell, yet, true to itself, Buddhism permits nothing to last forever. It is here that Buddhism becomes practical atheism. While it speaks of gods, they are subject to Transmigration just as are men, and while they may reside for ages in heaven eventually they too must change,—that is to say, they become something different from gods. So while not denying gods nor being ignorant about them, Buddhism leaves no essential difference be-

tween men and gods in its final analysis. They have no real part in life and count no more than in outspoken atheism.

The gospel of Buddha, however, does hold out escape from the iron wheel of Transmigration in its gospel of Nirvana. The whole aim of the early Buddhist teaching was to lead to Nirvana, for here the bondage of rebirths is broken and rest is attained. None of the highest heavens are as desirable as is Nirvana, which is represented as better than any state of happiness we know of. It is the Summum Bonum. What is the state of individual in Nirvana? He has simply ceased to be an individual. The always miserable consciousness is extinct. To end misery one must end life, for life itself connotes misery. Nirvana, in short, means the going out of the Desire which creates Karma. It is extinction of being. It should be pointed out at this point that the term Nirvana in Hinduism means absorption into Brahm. In Buddhism the same term is used, but Buddha absolutely rejected the idea of absorption into Brahm and taught that Nirvana is extinction of being. To him the consciousness of identity with Brahm is still consciousness, and this is the greatest of all evils,—to be conscious of anything. There is dispute among students of the religion as to whether Buddha personally ever committed himself to the idea that Nirvana is absolute annihilation or is some form of existence. As practically taught, however, it is annihilation. Buddha taught that some may attain Nirvana even while alive if they truly follow the Noble Eight-Fold Path and extinguish all Desire. Their bodies remain here, but they are in Nirvana, and when death cuts the cord of life there is nothing to cause the collection of more skandhas, and hence absolute annihilation would seem to be the result. Such a person is called an Arhat, but Buddhists do not any longer feel that men attain that state in this life. Despite all these fine ideas, however, it is probably true that most Buddhists look not to Nirvana, but to heaven, for all practical purposes and that Nirvana enters into their thinking only as a speculation of philosophy.

IV. The Idea in Modern Buddhism.

While Buddhism in India relapsed and sank back into Hinduism, or more properly was smothered by Hinduism, it expanded beyond the borders of India, perhaps under the great Emperor Asoka, and is today very influential in other parts of the world. There are two types of modern Buddhism, called by some Northern and Southern Buddhism and by others Mahayana and Hinayana Buddhism. Perhaps the Mahayana type is the more interesting and is certainly more numerously held. It prevails in China, Japan, and Korea, and is marked by wider differences from early Buddhism than is the other type. Among the most notable facts are the return of the idea of the soul and the multiplication of deities who are objects of worship. There are literally hosts of gods who are worshipped, prayed to, and who can give help. There are many Buddhas, and Guatama Buddha is relatively neglected. In addition to the Buddhas there are Bodhisatvas, beings in the spiritual world who are on the way to becoming Buddhas, and these Bodhisatvas are indeed the most highly regarded beings. The result is the erection of a very extensive pantheon of powers. One of the most remarkable of these beings is one called Amitabha, who passes under various names. In China he is Omitofu and in Japan he is Amida. The being subordinate to Amida was in India known as Avalokita, and was there held to be a male deity. However, in passing across the continent he changed to a great female deity and became the goddess of mercy. This being is known in China as Kwan-yin, and in Japan as Kwanin. It is this pair of beings who play the most prominent part in popular thought and in everyday Buddhism. There are numbers of sects devoted to the worship of Amida Buddha, whose popularity comes from the fact that he is said to have taken an oath that he would never fall off into final and ultimate Buddhahood, that is, would not attain Nirvana, so long as there was a single individual in heaven, earth, or hell who needed his help. It is on this ground that Buddhism today claims to have an idea of a Saviour. The current idea

about Amida is that he presides over a western paradise, and at death one who has had faith in Amida goes not to any one of the heavens, but to this particular heaven, and receives the blessings of Amida.

There are differences among the sects as to what one must do to obtain the mercy of Amida. This difference is well represented by the theories of the Jodo and the Shin-Shu sects of Japanese Buddhism. The name of Amida's paradise is the "Pure Land," and these sects call themselves the "Pure-land-sect" and the "True-pure-land-sect." The former claims that the way of salvation, and so of entry to the pure land, is by placing faith in Amida and repeating the rosary. The latter claims that faith in Amida alone saves to the pure land. The rosary does not save. However, the rosary may be used if one desires, and indeed has an obligation of gratitude to Amida to do so, but there is no merit of salvation in doing so, for salvation is received as soon as faith is reposed in Amida. Yet it should be realized always that even this paradise is not, philosophically speaking, a final state. For the common man it probably is final in thought, but true to its genius this type, as all types of Buddhism, places its hope in eventual Nirvana,—nothingness.

WHY OUR SERMONS FAIL.

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Who among us is satisfied with his sermons? If there were any such, this article would not be for him. But since all of us are conscious, more or less, of our shortcomings in the greatest work in the world, we may well pause and ask ourselves why we have failed. Our preaching is doubtless as interesting as that of the fathers, but it lacks power; and in our high call-

ing human interest is a sorry substitute for divine power. This lack of power is manifest even among the most orthodox, and so for this once, instead of casting stones at others, let us look within ourselves for the causes of our weakness.

Why, then, do we so largely fail in our preaching? As a tentative answer, valuable chiefly for the trains of thought that it should start, let me offer five suggestions, beginning with the most important and closing with the most practical. Let me write out of my own experience of more than seventeen years as a busy pastor, far more richly blessed than I have deserved; and let me follow here the counsel of the wise man who said that the way to understand the faults of other people is to think first of one's own. Here, then, are five notes that have often been missing from my own sermons.

I. *The Missing Note of Authority.*

The preaching of the Master in the days of His flesh was notable chiefly for its authority (Matt. 7:28, 29). So was the preaching of the prophets and of the apostles. "Thus saith the Lord!" Those men differed widely from each other: each man spoke according to the guidance and restraint of the Holy Spirit, and where the Spirit of the Lord is, there is liberty. But those holy men of old were alike in the authority with which they spoke for God.

From the days of Isaiah and Hosea to those of Peter and Paul, from Chrysostom and Augustine to Luther and Knox, preaching has had power with men largely because it has had authority from God. This line of thought would lead us into a fruitful field for historical study, but here we can simply note that those giants of old spoke with the authority of men who knew the truth and believed it with all their hearts; men who lived by it themselves and took no rest until they had brought their fellow men face to face with the truth that would make them free.

The contrast between those men of might and ourselves is so painful that we are tempted to take refuge in our mediocrity,

forgetting that they owed their influence less to their inherent greatness than to their divine mission and consequent authority. They were not continually shouting and screaming, calling attention to their right to speak for God; they took their authority for granted, and so did their hearers. Doubtless there are exceptions to these statements, but in general, authority in religion is not self-assertive; it does not need to be.

What is the secret of such authority? This is one of the most important and perplexing problems now before the Church, in a day when many of us preachers ought to be turning often to that portion of the Hymnal entitled "Prayers for Those at Sea." But we must leave all questions about the seat of authority to the few scholars who are capable of delving down to the foundations of our faith. (Read two strong articles in Hastings' Dictionary of Christ and the Gospels: "The Authority of Christ," by James Denney; and "Authority in Religion," by W. M. McPheeters.) Believing as we do in the Lordship of Jesus Christ, and in the inspiration of the Scriptures,—facts which surely provide a firm foundation for our faith,—why should we not preach with something of old-fashioned authority?

Other professions do not seem to have suffered such loss of prestige. The medical and the legal fraternities may not number so large a proportion of brilliant luminaries as fifty years ago, but average attorneys and physicians and surgeons speak and act to-day with authority as real and as strong as ever before. So do our teachers, especially our teachers of science, who seem to have come to the kingdom for such a time as this. As for our engineers and business men, they speak and act with an authority of which their forbears never dreamed. If the members of these various callings were asked to explain their prestige, doubtless they would call attention to the fact that each of them, as a rule, confines himself to his own special field.

Why should we preachers, successors of the men who once guided public thought and action, find ourselves largely deprived of such power? Why should we be preaching sermons which are received as good advice, rather than as good news;

as interesting talks from men, and not as heart-searching messages from God? Why should many of us be able to speak with more ease and assurance about the anthracite coal strike and the most recent football hero than about the kingdom of God and the forgiveness of sins? Why should many of us preachers know little more about religion than pettifoggers know about law, or than quacks know about medicine?

It is easier to ask such questions than to answer them, but it is refreshing to remember that there are in the pulpit to-day more than a few voices that speak out for God as boldly as ever the fathers spoke, and with as much authority. It is possible that we may learn from these men the secret of effective preaching, even in the midst of these bewildering, distracting days. For example, Dr. S. Parkes Cadman, a careful student of our art, tells us that real preachers now are strangely like their fathers in thinking of themselves first of all as spokesmen for God. Dr. Cadman's book, "Ambassadors of God," will repay thoughtful reading.

But how can a young man on the threshold of his first pastorate hope to speak with authority? Let him remember that he is an ambassador, and that he has the promised blessing of the One Who has sent him (Isa. 55:10, 11). Let him not wait for experience and ripened wisdom before he begins to speak with authority. Standing in the royal succession of Isaiah and Jeremiah, of Peter and John, of Spurgeon and Parker, each of whom began to preach comparatively early in life,—let the young minister to-day "expect great things from God, and attempt great things for God."

One of the most promising younger ministers in the Synod of Mississippi told me this incident recently: "Dr. S. Parkes Cadman was in ————————, the scene of my first pastorate, where he was to deliver a lecture. Knowing that he is one of the world's greatest preachers, I asked him this question: 'Dr. Cadman, what word of advice have you for a young minister who is anxious to do his best in the service of the Lord Jesus?' He thought a moment, and then he said: 'Keep out of the field of science; become an expert in the realm of religion;

know your Book, the Bible, and preach sermons that will help men in their daily lives.'" When I wrote to my young brother and requested an exact copy of these words, he sent them to me in the form above, except that he wrote the last portion in capitals: "PREACH SERMONS THAT WILL HELP MEN IN THEIR DAILY LIVES!"

II. *The Missing Note of Reality.*

Too much of our modern preaching, as Lord Asquith said of something else, consists of "the unilluminating discussion of unreal problems in unintelligible language." To take an extreme instance, known to the writer,—on the Saturday afternoon preceding the Lord's Supper in a rural parish in Ohio, the visiting brother spent almost an hour in striving to prove that Paul did not write the Epistle to the Hebrews; and on the following morning the pastor, shocked by what be considered an attack upon the faith of his fathers, devoted the hour before the sacrament to a heated endeavor to prove that Paul did write that epistle.

Those busy pastors were but dilettante dabblers in the higher criticism, and so their lectures were neither clear nor interesting to their hearers, not to speak of the children, who doubtless expected a word or a look from the pulpit now and again. But even if either minister had succeeded in all that he attempted, what a sorry preparation of heart that would have been for redeemed sinners who were soon to assemble at the Lord's Table! Would it not have been better to tell them the old, old story, and to tell it simply, as to a little child?

Before we condemn such ministerial mistakes, let us look at our own recent sermons in the cold light of the winter sun, and ask ourselves how many of them seemed real to our hearers. To take an illustration from the South,—a man in deep sorrow went for comfort to his home church on the Lord's Day, but when he learned the topic of his pastor's sermon he left the church with tears in his eyes and rebellion in his heart. He may have been one of your hearers, or of mine, for while I do

not know the name of that prominent congregation, I know the topic of that sermon, and it is the sort of a sermon that all of us have preached. "The Distinctive Principles of Presbyterianism!" That sounds real to us preachers, but somehow it did not to that man with the broken heart.

What, then, are the real issues? If this coming Lord's Day were to be your last in the flesh, what would you preach? The answer to such questions must vary with the preacher, for one man can make an issue appear tremendous, whereas another would let it seem trivial. Doubtness nothing relating to Christian truth or duty is unimportant in the eyes of God. But defend ourselves as best we may, we know that we preach less frequently than we should upon the vast truths, such as the sovereignty of God and the sympathy of Jesus, and upon the compelling duties, such as the forgiveness of wrongs and the habit of happiness (Phil. 4:4-13).

Even when we present such themes, our treatment of them is often wooden. We talk about virtue and vice, about atonement and forgiveness, as though they were mere things, mechanical and stiff, independent of God and man. We talk about God as though He were not in Christ reconciling the world to Himself, and then we wonder why the little children tell their mothers that they love the Lord Jesus Whom she tells them about more than they love the God Whom the preacher talks about. Yes; that actually occurred in a home in Columbia!

"The seeming unreality of religion," as we present it from our pulpits, is due in part to our stilted terminology. In preaching from Luke 15, for example, we translate the short, picturesque words of the Master into long, abstract terms ending in -ation, and then we wonder why our people find the parables themselves much more attractive than our sermons about them. We should cultivate what John Wesley called "the plain, nervous style" of public speech, the sort of style that we find illustrated in a few published sermons of John A. Broadus. Such a style will seldom bring one a reputation for

pulpit oratory, but then it is impossible to exalt Jesus Christ and one's own self at the same time.

Reality! In our quest after it we are tempted to seek our sermonic material in magazines and fiction of the baser sort, or in something equally transitory and insignificant; and we attempt to present the divine and the human aspects of religion in a spectacular fashion calculated to appeal to people who otherwise would go to the Sunday movies. These are peculiarly the temptations of the young minister, and woe be to him if he seems to succeed, for that may mean the ruin of another promising preacher.

There is no cheap and easy way for us to secure reality. But there are many ways of securing realism, by which I mean materialism, the besetting sin of our age, especially in America. Materialism anywhere is bad enough, but in the pulpit it is almost damnable. Let a man gradually eliminate from his sermons everything supernatural, substituting something of the earth, earthy; and if he succeeds in spreading his philosophy of mud, he will leave behind him at last a narrow-minded little group of worldlings. The materialism of the people in the pews is no small measure due to the materialism of us men in the pulpits. The real preachers of every age are Christian idealists.

How, then, can we insure more of Christian reality in our preaching? For answer we turn to the men of the Bible. Paul's religion was more real to him than the city streets on which he walked; because it meant the presence of the living Christ. "For to me to live is Christ." Is it any wonder that he was a mystic, and at the same time a most practical man of affairs? The Psalmist's religion was more real to him than the mountains which he loved; because it meant the presence of the living God.

"I have set Jehovah always before me;
Because He is at my right hand,
I shall not be moved."

For more recent illustrations, turn to the published sermons of your favorite preacher: it may be Alexander Maclaren or F. W. Robertson; to name living men, it may be J. D. Jones or W. M. Clow. When you read such sermons you stand in the presence of real truth and real duty, as embodied in the most real of all persons, the Christ of the Cross. If you delve into the preacher's life you discover that the secret of reality in preaching lies largely in the realm of personal experience. In his own heart and life Robertson learned how to interpret "The Loneliness of Christ"; Maclaren, "The Cure for Care"; Jones, "The Fellowship of His Sufferings"; and Clow, "The Secret of the Lord," or "The Cross in Christian Experience." No preacher can make real and vital to others a truth or a duty which is not first of all real and vital to himself.

Turn, also, to the books of certain laymen: "The Conquest of Fear," by Basil King, the novelist, and "The Silver Lining," by Thomas Masson, the editor. These men are not theologians, or Bible students, and they may err at times in their statements of Christian truth; but they have had real experiences in conquering those two deadly diseases of the soul, worry and fear; and by their literary gifts they make the conquest of our inner foes appear more important and more romantic than the conquest of the yellow fever and the black plague. Would that they might instruct us preachers in the fine art of literary expression, so that we could make the grace of God appear almost as winsome and powerful as it really is!

Turning now to your next sermon, here is a sort of laboratory test of its reality. Instead of waiting until after you have preached it before you know whether it will minister to your people's needs or not, why not adapt to your own purpose the method of Jowett and Watson (Ian Maclaren)? At the beginning of the week select five or six persons widely different (Jowett chose about a dozen), and keep asking yourself if your sermon, and each portion of it, will minister to the heart needs of these friends, one by one; and how you can make this truth or that duty as real to John Small or Mary Brown as it is to you. Imagine, also, what you will say next Monday morning

if one of them stops you on the corner and says, most courteously, "Pastor, what practical difference does it make whether that sermon is true or not?"

"O wad some Pow'r the giftie gie us,
To see oursels as others see us!
It wad from monie a blunder free us,
And foolish notion!"

On Monday morning in Columbia, S. C., a young attorney met his pastor on Main Street and eagerly grasped his hand, saying, "I want to thank you for that sermon last night on the Deity of Christ. It is easier for us young fellows to keep straight all week when we are sure that Jesus Christ is the Son of God." "And pastor," he continued, "you will not feel hurt if I say something else, will you?" "No," said the young minister, "you are my friend; say what is on your heart." "Pastor, we young fellows who mix with all sorts of people during the week, and then go to church on Sunday, often wonder why you preachers do not talk more about the things which really matter, and in words that we laymen can understand." The young preacher thanked him warmly, and thanks him still, for the wisest lecture on homiletics that he has ever heard. From it he learned that in preaching to men the first essential is reality.

III. *The Missing Note of Sympathy.*

The lack of sympathy is a common weakness among us Presbyterian preachers. We emphasize the intellect and distrust the emotions. In private we speak and act like human beings, but in the pulpit we are afraid of wearing our hearts upon our sleeves, and so we seem to be more interested in abstract truths than in living persons, and in the Scribes and Pharisees of ancient Jerusalem, than in the same sort of sinners across the street. We might long since have learned from other denominations what they doubtless learned from their Lord,—that in preaching to ordinary men and women, and especially to children,—

"It is the heart and not the brain
That to the highest doth attain."

The spectacular success of certain peripathetic preachers may mislead us here. Those exceptional men who stand on the high places, interpreting the signs of the times, are not safe models for the young pastor. They live and work "far from the madding crowd's ignoble strife," seeing common mortals only from the platform, *en masse*. How could they bear on their hearts the burdens and woes of men and women and children whom they do not know by face and by name? They forget what such a liberal scholar as F. G. Peabody tells us, in his striking book, "The Social Teachings of Jesus,"—that the Master in the days of His flesh always gave the first place to the individual.

For every such mighty statesman in the kingdom of God, the modern Church needs a thousand men with the shepherd heart, willing to walk in ways unseen by the world, going about doing good, seeking and saving the lost, one by one, in the Master's name. Such busy pastors are interested in everything that tends to make the world better or to keep it from growing worse, and especially in everything that tends to make our world a more wholesome place for God's blessed boys and girls. But Christian pastors do not permit their interest in the by-products of Christianity to obscure their vision of Christ and the individual. "Feed My sheep!" "Feed My lambs!"

The man with the shepherd heart must have sympathy like that of Jesus. The New Testament, notably in the Gospel of Luke and the Epistle to the Hebrews, shows that His heart went out to all sorts of human beings, especially to the weakest and worst; for to Him any person was more interesting and precious than all of the things in the world. He shared the sorrows and the joys of human beings, and best of all, He saved them from their sins. (Read T. R. Glover, "The Jesus of History," pp. 51, 115.) Who will be the first to write an adequate book on the compassion of Jesus, showing its range and its power?

Every Christian should excel in this gentle art, and especially the Christian who preaches. He must have a double portion of this gift of sympathy before he can hope to enjoy his labors as a pastor, and as a pastoral preacher. If his pulpit were only a lofty preaching station, and his congregation merely an admiring audience, then he might fail to become interested in his hearers, one by one. But since he is a priest, as well as a prophet, he should learn from the Epistle to the Hebrews that the true priest has a heart full of compassion for ordinary people.

How, then, can the young pastor show his sympathy by his preaching? Not by using "sob stories" and other sentimental stuff borrowed from rubbish heaps, not by what Phillips Brooks calls "the autobiographical style of preaching," not by selecting the most lugubrious hymns, and not by continually indulging in pathos. No; those busy men and women in the pews have troubles enough of their own at home, and they have come to the house of God to be relieved of their burdens, or to find strength to bear them bravely. They need to be led, perhaps unconsciously, out of their dim, narrow caverns of despair and out into the broad, open places where they can behold the power and the beauty of the living God. Who of us is worthy to lead them in public worship?

How, then, can the preacher show the warm and glowing love which fills his heart? In these things of the heart there are few fixed rules, but here is one: Christian love will always find a way to make itself known and felt. The Master does not bid us make our light shine, by sheer will power, in the pulpit or anywhere else, for that we can never do. He says, "Let your light so shine!" If our souls are illumined by the indwelling of the Spirit of God, our sermons will glow with a heavenly light, and not otherwise. The secret, therefore, of sympathetic preaching is to have your heart full of Christian love for your friends in the pew, and to let that love shine out through every sermon.

Turn again to that shelf containing your favorite sermons, few but choice. There is Jowett, or Morrison, or Brooks. The

last of these is known for the greatness of his heart, and for the masculine sympathy of his sermons. Nothing human was foreign to him, because he was a Christian humanist. When he was invited to spend a year in England, preaching in her great cathedrals, he read his old sermon manuscripts, and to his amazement, as he confesses, he discovered that he had but one sermon, in many forms. Doubtless that one sermon theme was the Incarnation, the gospel of light, and the spirit of that one sermon in its many forms was the compassion of our Lord.

Another preacher who excelled in this gentle art, both in the homes of his people and in the pulpit, was John Watson, who often said that the chief end of preaching is comfort. He quoted the words of a distinguished scholar who used to sit in his congregation, "Your best work has been to put heart into men for the coming week." That was what he was striving to do, and yet after he had retired, he told his friends through the British Weekly that if he could live his pastoral life over again, he would put into his sermons more frequent words of comfort.

This sort of preaching would be more common if it were not so difficult. A sympathetic sermon is never a sort of a happy accident. One does not throw a little of this and a lot of that into the furnace and take out a comforting sermon. One must put one's self into the fire, and one must have a Christian self to put. Such preaching costs vastly more than any one dreams before he has done it, and if we are lacking here, as we are, it is because we are not willing to pay the cost of sympathy; we are not like the Lord Jesus, of Whom it is said, "In all their afflictions He is afflicted." But praise God, one need not be an intellectual giant in order to become a sympathetic preacher; one need only be filled with the Spirit of God.

IV. *The Missing Note of Hopefulness.*

Hopefulness has many modern imitations, some of which are only paganism disguised in Christian garb. But hopefulness itself is inseparable from the Christian religion, and it should be one of the dominant notes in all of our sermons, especially

to young people. They will tolerate many things else in the ordinary preacher, but they will seldom follow the man who speaks and acts as though God were dead or asleep. If Elijah had talked to Elisha as he talked to God under the juniper tree, the younger man never would have followed the older. (By following out this line of thought we might discover the way to solve our so-called "young people's problem," which is really an opportunity.)

Our failure to voice the Christian message of hopefulness is in large measure responsible for the rise and spread of Christian Science and other such vagaries, and it is partly responsible for the tendency to demand young, inexperienced pastors. It is a wholesome sign when a congregation includes in its numbers a large proportion of young people and children, and when it demands a pastor who is young in heart. "The dead line in the ministry" is that invisible boundary separating the temperate zone of Christian hopefulness from the frigid zone of increasing despair. People come to church seeking light and warmth and love, both human and divine; and if they fail to find what they seek, they wonder why they should return. Hopeless preaching causes forsaken pews.

Fortunately for us who are growing older, ministerial hopefulness is no mere matter of years, for many a neophyte among us has yet to discover that the fruit of the Spirit is joy, as well as love and peace, whereas few aged ministers, as the world counts age, have begun to despair of the kingdom of God. The most hopeful men among us are those who have served God through long and beautiful years of sunshine and shadow, and who have learned to sing,—

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand,
Who saith, 'A whole I plann'd,
Youth shows but half; trust God; see all; nor be afraid!'"

When the late P. S. Henson was beyond seventy years he became the pastor of Tremont Temple in Boston, and there he did the best work of his life. One Sabbath night in August, after preaching from the heart of the Gospel, he explained to us the Christian attitude towards old age. He told us to measure age by the proportion between the years behind and those ahead; as for himself, while he had enjoyed many years in this good world of God's, he expected to enjoy the beautiful years of eternity in a land that is better by far. Is it any wonder that he never began to seem old, and that week after week, summer as well as winter, he drew from every portion of Greater Boston thousands of men and women who learned from him the truth that would make them free from sin and doubt and fear? Is it any wonder that a certain lonely Harvard student, far from home, thinks of that warm summer evening somewhat as Jacob must have thought of the night at Bethel? The wonder is rather that such visions should be so rare, especially in the lives of our young folk away at school.

A still better object lesson here is Spurgeon, and he too was a Baptist. He began to preach while still a stripling, and he kept on for forty-two years, but he never lost his note of Christian hopefulness, and so he never lost his power with God and with men. In the study at times, after his most powerful sermons, he needed to learn anew that God's grace is sufficient for the needs of His children, even in hours of black despair, but in the pulpit he was practically always free from this besetting sin of preachers. His sermon topics were hopeful, the sermons were more so, and the preacher himself, who was greater than all of his sermons, was, humanly speaking, an incarnation of Christian hopefulness. Spurgeon was strongly evangelical, and so there was nothing superficial about his hopefulness, as there was nothing human about its source. He was the messenger of hope alike to sinners and to saints, because he was the messenger of the grace of God.

Christian hopefulness! What is it? We know it when we see it shining out from the face of the man in the pulpit, and we thank God when we find it in the man who ministers to us

from week to week. But when we attempt to analyze it, it eludes our grasp, like quicksilver. We know, however, that it comes from an intimate blending of faith and love and joy; and that it is possible only through the grace of our Lord Jesus Christ.

V. *The Missing Note of Persuasiveness.*

This fifth note is the most practical of all, and it is closely related to each of the others. If a sermon were a thing to be made, rather than something that grows, we might think of it as a house, in which the element of authority would correspond to the foundation,—all important, but largely unseen; the element of reality, to the character of the building,—constructed out of suitable materials and with strength to withstand the storm; the element of sympathy, to the warmth of Christian love,—transforming the house into a home; and the element of hopefulness, to the outlook of that home upon the world.

To what, then, should we liken the element of persuasiveness? To the sweet and gracious influence of the Christian home! For the most important question about the sermon, as about the home, or about anything else, is this, "What is it for?" Is it simply for convenience, or for entertainment; and if so, is it worth what it costs? Is not the sermon, like the home, standing and shining yonder to promote the well-being and the happiness of men and women and little children? Yes! The most beautiful light in all of our world is the light of the knowledge of the glory of God in the face of Jesus Christ, shining out through the windows of a Christian home. And that same blessed light should be shining out from every sermon, to guide men's footsteps into the way of peace.

But, alas, when many of us began to preach we did not dream that the final test of a sermon lies in its persuasiveness. We thought of a sermon as a clear exposition, a sound argument, an interesting discussion; as almost anything except a high endeavor to bring men and women, one by one, into right relations with God, through Jesus Christ, and therefore into right relations with their fellow men. And when at last a friendly elder

explained the real purpose of preaching, as our professors in the Seminary had somehow failed to show us,—which of us did not fall on his knees and ask God to forgive him for the sin of having tried to preach for the salvation of his sermons?

We might have learned this lesson from Paul, in the heart of his greatest chapter about the Christ of the Cross. "Knowing therefore the terror of the Lord, we persuade men." What a motto to hang in a young pastor's study! "We persuade men!" Not to argue with them and not to scold them, as we Scotch-Irish preachers love to argue and to scold; not to pity them, but to persuade them, in the name of our Crucified Redeemer;—that is a task worthy of powers beyond our ken. Apart from the grace of God, it would be impossible. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or clanging cymbal."

It is difficult to convince men that they ought to believe high Christian truths, and still more difficult to convince them that they ought to perform certain disagreeable duties; because it is difficult to interest men in the things of the Spirit. But the preacher must do more than this; first of all, he must persuade men to accept the Lord Jesus Christ as their personal Saviour, repenting of their sins and beginning to do the will of God. Then he must persuade the redeemed children of God to walk worthy of their high calling, and to engage in valiant service for their King.

For living illustrations of such winsomeness in the pulpit, look at Dr. George Truitt in Dallas, and Dr. John Timothy Stone in Chicago. When such a man goes into his pulpit, instead of calling attention to himself and to his sermon, he points the eyes of his friends in the pews to the One Who alone is able to save them. As an ambassador of God, he pleads with them to be reconciled to their King, and to enlist at once in His service. Thank God for such persuasiveness!

The Conclusion of the Whole Matter.

If we look back now over our own sermons, we may be tempted never again to preach. But why look back? The Lord is

calling on us to go forward. Forgetting our mistakes and our failures, our shortcomings and our sins, in the sermons which we have tried to preach, let us press on towards better things; for in our high calling the goal is perfection and the prize is glory. Let the daily prayer of every pastor's heart be this, "Lord, make me a better preacher!"

But how can a mere man hope to become a worthy preacher? Doubtless the mastery of homiletics would help, and so would other studies, such as the art of public speaking, but the answer lies deeper than all of our man-made rules. "'Not by might, nor by power, but by My Spirit,' saith the Lord of Hosts." The only way to preach at all is to depend upon the Holy Spirit for guidance and restraint; and the way to preach better is to depend more fully upon Him.

The Holy Spirit is waiting to bless our preaching. He is waiting now, as in the days of Moody, to show the world what He can accomplish through ordinary men, completely dedicated to the greatest work in the world. Sooner or later He will bring the Church to the dawning of another "great day of preaching," and meanwhile He is waiting to use all of us who are willing to preach for the glory of God and the blessing of men. For each of us, therefore, why should this not become "the great day of the preacher"?

WHY MEXICO?

By Rev. O. C. Williamson,
Chilpancingo, Gro., Mexico.

While at home on furlough Mr. Williamson, a missionary of our Church to Mexico, has been pursuing post-graduate study in the Seminary and Training School. On November 4, 1925, in Schauffler Hall, he spoke on "Why Mexico?" before the Society of Missionary Inquiry of the Seminary and the students of the Training School. That address made a deep impression, and The Review is pleased to be able to publish it in its columns. Mr. Williamson asks us to say that the quotations in his address are mostly taken from a tract with the same title by Miss Alice MacClelland, of Mexico Mission.—Editor.

While practically everything I shall say about Mexico can be said about our other Mission fields, there are two statements I believe I can make without fear of contradiction. The first is that Mexico is the least known of all our Mission fields. Since coming home on furlough I have spoken in two churches of over 1,600 members where in the memory of the oldest member of the session and the pastors they had never heard an address on our work in Mexico. The same has been true of any number of smaller churches. The other statement is that in no field where our Southern Presbyterian Church is working today is the soil more ready for the seed of God's Word and the promise richer for an abundant harvest.

It would be hard to find an audience anywhere in our Church that would contain a larger number of those who within the next few years will be leaders in the work, than we have with us tonight in the student bodies of these two institutions. I am glad to have this opportunity to give you some reasons why we of the Mexico Mission beg for a larger share in your interests, in your prayers and, if God shall open the way, for your life. The first of these is,—

1—*Because as Americans Mexico Is Our First Foreign Responsibility.*

We are separated from Mexico by a river a part of the way, by a village street in some places, and for many miles simply by a surveyed line. President Calles, in an address before the Chamber of Commerce in New York City, said, "Down south of the Rio Grande there are twelve million people on the

outer fringe of civilization." Those people naturally look towards us as the logical source of their inspiration, their ideals and their help, and I come to you tonight with the plea of a people who, because they are at our very doorstep instead of across the sea, should make, not a weaker, but a stronger appeal to your hearts. Eighty-seven thousand of these people crossed the border line into our country last year. "Unregenerate Mexico will always be a menace to our border States; a source of immigration undesirable because of disease, ignorance and immorality." The nation that forgets God shall perish, but not alone, and if we had no loftier reason than self-defense, it would still behoove us to give the Gospel to our nearest neighbor to the south. The Missionary to Mexico does home and foreign service at the same time.

2—*Because of the Lure of Mexico Itself.*

Picturesque, charming, quaint, historically and archeologically fascinating; possessing States called "Switzerland," villages named "Paradise" and "Village Beautiful," and living up to their names; containing regions where the geologist or biologist delights to study; where the ethnologist may find customs of primitive people still unspoiled, where the poet may drink his soul full of dreams of pure joy; inhabited by attractive people, hospitable, courteous and kindly, nature's gentlefolk; a land where there is an interest for every hobby, a use for every accomplishment, a challenge for the most distinguished God-given ability—such is Mexico.

If high mountains or beautiful scenery call to you I would like to take you to a spot just outside the city of Puebla, the second largest city in the republic, where one may gaze on four snow-capped mountains from the same spot, the lowest of which is more than twice as high as our own Mt. Mitchell. Yet such is the varied climate of Mexico, that while the tops of these mountains are covered with snow, at the foot of the mountain roses bloom 365 days in the year. If you are seeking climate, I could not do better than invite you to our own station Chilpancingo, where it can truthfully be said that one never needs an overcoat and never needs a fan.

If you feel the lure of old civilizations I would call your attention to the fact that this is a—

> "World wrongly called new, this land was old,
> When first the Spaniard came in search of gold";

and to prove that statement I would take you to the ruins of Mitla in Yucatan, where today the ruins of Maya architecture are still the despair of modern engineering skill; or to the ruins of Cuicuilco near Mexico City, and ask you to read the account of the pyramid discovered there in 1923 by Dr. Byron Cumming, of the Department of Archeology of the University of Arizona, as contained in the Geographic Survey of August of that year, where the discoverer says, "About 1,000 years before Pharaoh was driving his slaves to the construction of the Great Pyramid of Egypt, and some 5,000 years before the Assyrians were mixing their sweat with the mortar which held the bricks of the great palace of Sennacherib together, some ancient Indian chief in the valley of Mexico was forcing his subjects and slaves to rear a mighty structure on which to honor the gods of his land."

But it is useless to attempt to describe to you the lure of Mexico; you have to feel it to know it, and even leave it for a time to understand the tug it makes at your heartstrings.

3—*Because Mission Work in Mexico Is Planned Scientifically.*

It is a shining example of common-sense in the Master's work. To those of you who have felt the lack of Christianity in striving with three or four other denominations in a place that is not large enough for more than one, I invite you to a part in what has been called "the most inclusive cooperative program ever outlined by Christian forces for any nation." Following the Cincinnati Conference in 1914 with its resultant division of territory, a comprehensive survey has been made of the needs of the republic as a whole; a broad program has been made covering these needs; the responsibility has been divided among the Evangelical Missions in the country, so there will be no overlapping and no competition. Instead there is the most whole-hearted cooperation towards the common pur-

pose, the evangelization of the republic. In Mexico City we have a Union Theological Seminary, Union Press, Book-Store, Evangelical Weekly, and plans are under way for a Union Protestant University and hospital.

4—*Because Mexico Is One of the Hardest Fields of All.*

There is real physical danger. The Missionary must continue to go back to his post after the train has been fired on by bandits or rebels. In the recent De La Huerta revolution I, personally, received the first pass issued during the revolution, when caught within the lines the day the first general rebelled; and E. C. Murray, Jr., passed through both lines of battle, bringing us money with which to carry on the work.

It is hard physically. During the last six months of last year I rode over 1,250 miles on muleback, the larger part of it over mountain trails. On one trip cut off by swollen streams, forced by circumstances to return home, in attempting to cross the stream, the Mexican boy who was with me, the large mule we were riding and myself were all washed down stream for two hundred yards. Escaping by the providence of God and the help of a passer-by, we had gone only a short distance and were passing through a deep canyon when I saw what looked to be smoke coming out of the top of the cliff overhanging the road. Hurrying our animals, we had gone only about twenty-five yards when the whole mountain side fell down into the road, filling it up to the very edge of the river from which we had just escaped, so that had we been twenty-five seconds later we must have been crushed beneath the heavy stones or swept back into the stream from which we had just escaped. After these two narrow escapes in less than an hour's time, I had to ride twenty-one miles on muleback, without either hat or coat, in a driving rain. I may add that was the only day since we have been in Chilpancingo that Mrs. Williamson has lighted our litle emergency oilstove; so it seems to have been the coldest day of the three years.

It is hard because of racial prejudice, a lasting result of our taking Texas away from them.

It is hard because of Roman Catholic opposition, which brings

us to the next and most pressing reason why we plead for Mexico, which is—

5—*Because Mexico Needs Help So Much.*

But some will say, "I thought Mexico was a Christian country? Why should I go or give my money to send Missionaries to Mexico when they already have the Christian religion?" To the Missionary returning home from a Latin American field there are few things in the home church that cause him quite so much concern as the utter indifference of the home church towards the Roman Catholic organization. If you wish to know the fruits of the Catholic system, judge it not by what you can see where it has been hedged in on all sides by Protestant laws and customs, but go to Latin America, where it has held undisputed sway for over 400 years. And then there are two facts that you must remember: first, that the Catholic religion in Mexico is that of the sixteenth century in Spain, of the time of the Inquisition; and another fact of equal importance is that it is more than 50 per cent the old paganism of the Aztec Indians. Humboldt, the great German historian, says, "The introduction of the Roman religion had no other effect upon the Mexicans than to change the rites and ceremonies of a sanguinary worship. Dogma has not succeeded dogma, only ceremony has succeeded ceremony." Abbott, the English historian, adds, "Christianity, when introduced into Mexico, instead of fulfilling its sacred mission of enlightening, converting and sanctifying the native people, was itself converted; Christianity was paganized, paganism was baptized." The resultant mixture we have today is a combination of Catholicism and paganism of the Indians.

The only God thousands of Mexicans know anything about today is the fictitious Virgin of Guadalupe, founded on a legend of the miraculous appearance of the Virgin Mary to an Indian and the appearance of her picture on his blanket. This blanket, framed with gold and covered with plate glass, hangs on the wall of the little chapel about two miles out from Mexico City, and the scenes that are carried on there every 12th of December, the anniversary of her so-called appearance, I be-

lieve would convert any intelligent Catholic in the South tonight. "The Indians come from all over the republic, form rings one within the other, the finery of gaudy ribbons floating around them while they dance to the most mournful music the human mind can invent, the same dances their forefathers danced in the fastness of the mountains when Columbus first came to America." A few months before giving up the Presidency of Mexico, President Obregon, in a speech in San Luis Potosi, said, "The three greatest evils in Mexico today are pulque drinking, bull fighting, *and the Virgin of Guadalupe.*

A Mexican gentleman, as he beheld the condition of his people after three centuries of Catholic domination, said, "My countrymen are today in far worse condition than they were when Cortez burned his ships behind him in the harbor of Vera Cruz and marched inland to the conquest of Moctezumas empire; they are worse fed, worse clad, worse housed, and far more ignorant than they were that day." The Bible is denied them; they are taught that so much as to own a copy is to damn their soul to eternal punishment. Perhaps the testimony of Catholics themselves along this line would be convincing. Abbe Emanuel Domenech, a French Catholic priest, head chaplain in Maximilian's army when the latter attempted to found a Catholic empire in Mexico about the time of our Civil War, wrote of conditions in Mexico as follows: "The Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety have killed the faith in Mexico. It is vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage of heartless devotion, shameless ignorance, insane superstition and hideous vice. It would take volumes to relate the numerous remains of the old Aztec paganism which exist to this day. The Mexican is not a Catholic; he is simply a Christian because he has been baptized. Of course I speak of the masses, and not of the numerous exceptions one finds in all classes of society. Mexico is not a Catholic country, because a majority of the natives are semi-idolaters and because the majority of the Mexicans carry ignorance of religion to such a point that they have no other religion

than that of form, and know not what it is to worship God in spirit and in truth. If the Pope should excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small number." Please remember that this quotation is taken from the writings of a French Catholic priest. A delegate to the ecumenical conference of the Catholic Church held in Mexico City last year on his return to Germany said, "Only 19½ per cent of the Mexicans are Catholics; the rest are nothing." Within two hours ride from my home the Indians still offer sacrifices to the gods of the wind and the sun. I know one priest in my district who has four different families of children in as many different villages, and there are many other things I cannot mention in a mixed audience. Perhaps nothing will bring home to you the religious condition of Mexico quite so clearly as a statement from a book written by ex-President Obregon, giving his experiences as a Revolutionist. He says that when he came in to Mexico City as a conqueror, he forced all the priests of the Federal District to come together for a physical examination. Mexico City is a cosmopolitan city of three-quarters of a million population, with many cultured and refined people, and here in the capital we would expect to find the very best of the Catholic clergy in Mexico, yet President Obregon says the result of that examination was that *95 per cent of the priests were infected with venereal disease.* God pity the sleeping Christian at home who says because Mexico has the Catholic religion she does not need Missionaries. No nation can rise higher than the leaders of its spiritual thought; the blame for Mexico's condition today lies at the door of the Catholic Church.

You will be interested to know that of the three hundred Congressmen and Senators in Mexico City, it is said that not one is a Catholic. Picture the conditions in any country where the lawmakers do not claim to shape their conduct by any creed of belief in God. They belong largely to a class represented by an intelligent young Mexican with whom I was riding one day, who said, "Well, Christianity is all right, but it is the most selfish thing on the face of the earth." I thought, "What an accusation to bring against the religion founded on Him

who came not to be ministered unto, but to minister." His face clouded up as he continued, "It is always getting everything it can and giving nothing in return." I said, "Hold on a minute. Let's see what you are talking about. The Christian religion or the Roman Catholic Church?" I found that the only thing he knew anything about was the Roman Catholic religion, and like hundreds of others in Mexico had said, "If this is religion I want nothing of it."

To all this indifference and corruption we have added within the last few years a mild form of Bolshevism, and it seems that Daniel Webster's warning might well come home to us with unusual force. A group of friends were expressing fears of national difficulties arising out of Northern boundaries, when Webster said, "No, my friends, our great national difficulty lies not in that direction. Our greatest danger is that we have a sister republic on our southern border, almost in mortal agony, and no one among us seems willing to lend a helping hand." It is to lend a helping hand to Mexico that I am pleading with you tonight.

6—*Because Mexico Is Ready for the Gospel.*

A missionary finds a congregation of believers way off in the tropics where no Missionary has ever gone except a colporteur. Seventy were baptized and received into the church at the same time. They had the Bible and some tracts; they had rented a building, ordered a Book of Church Order, and subscribed for an evangelical paper, and were holding services every Sunday according to the rules laid down in the book, reading a sermon from the paper. In the State of Chiapas, where until a few years ago no Missionary except a colporteur had ever gone, there are today eighty self-supporting congregations. I held the first Protestant service two years ago last February in a mountain village of about 1,000 people. We had 150 present, perfect order, and they begged us to stay longer. Arising next morning by moonlight, riding fifteen hours across the mountains, we came to another town of 2,000 people, held

IS GOD A PERSON?

By Rev. Dunbar H. Ogden, D. D.,
Pastor of the Government Street Presbyterian Church, Mobile, Ala.

When Robert Browning was only twenty years of age he wrote "Pauline." In this immature yet beautiful poem we find a right noble confession of a young man's faith:

> "But I have always had one lode-star: now,
> As I look back, I see that I have halted
> Or hastened as I looked towards that star—
> A need, a trust, a yearning after God."

The heart of every man contains this hunger. The progress of every life is determined by the yielding of self to this lode-star.

Basic among the ideas that build and enrich life is that of a personal God. Our chaotic present-day conceptions of Deity are a menace to our moral life. There is abroad in our land the idea of an underlying divine principle. A majority of America's leading scientists, if we may trust the results of Professor Leuba's well-known questionnaire, disavow belief in a personal God. Mrs. Eddy, piling up terms like Pelion on Ossa in her effort to define Deity, places side by side the words "Father" and "Principle"; but normal minds recognize a contradiction here. If God be a Person, He is not a Principle: If He be a Principle, He is not a Person. You cannot properly call electricity he, or speak of Socrates as it.

Mr. H. G. Wells adds to the confusion by proclaiming a finite God, back of whom is an unknowable Deity. This brings us at a bound into pagan polytheism; for if there be one finite God, there may be ten or a million.

Our divergent ideas concerning Deity are similar to those of apostolic days. The Stocis were pantheists: the Epicureans were materialists; the common people were polytheists; and the dominant worship was that of power as bodied forth in the

Emperor, a kind of pragmatism, if you please. Such a world Paul faced and conquered by proclaiming the God and Father of Jesus Christ.

The question, "Is God a Person?" is not academic, but vital. Dr. Snowden declares: "All the interests of our world, the soul and society, law and order, science and art, philosophy and religion, all human worth and hope run their radii to this centre to find their final reality and evaluation. According to our faith at this point will our universe 'mean intensely and mean good' or be dust and ashes at the core."

The treaties of Locarno, the refunding of war debts, the enforcement of prohibition, the victories of football teams, the kaleidoscopic matrimonial experiments of millionaires and movie stars, none of these heterogeneous items that fight for the front page of the dailies is of significance at all in comparison with the simple question, "Is God a Person?"

Bishop Gore speaks of God as "the wisdom and the spirit of the universe"; then he asks: "Is He (if I may speak of 'He' or 'Him') personal? While I seek to know Him does He know me, and love me and respond to me? Ought I to tremble before Him as my personal Sovereign and Judge, awful in righteousness? And through such fear of the Lord can I learn to love Him and trust Him as my Father? Can He hear my prayers and help me in my troubles?

"Again—I call God the wisdom and spirit of the universe, but does He only gradually realize Himself in the world and (if the words have any meaning) come to knowledge of Himself in man? Is He thus as dependent on the world for expression of Himself as the world is on Him? Is He simply the world, as it were, viewed from within? Or, on the other hand, does He transcend the world, free and perfect in Himself before ever the world was, its Creator and its Lord."

The term person applied to God does not mean that He has a body like ours, but that He is a conscious, intelligent, voluntary, spiritual being. It is true that man was made in the divine image, but Adam's physical substance came from the dust; not until God breathed into him the breath of life did

he become a living soul. His body came from below; his spirit from above.

Illusive as it seems, there is nothing that we know so intimately as personality. Our knowledge of ourselves is fundamental, (if we cannot trust that, we cannot trust anything), and we know ourselves as persons.

To-day as never before the spiritual is seen to be basic; and the old tyrant matter, dissolved into molecules, atoms, electrons, is recognized as secondary and dependent. Philosophic materialism is dead. Hamlet's prayer is being strangely answered as "this too, too solid flesh" doth "melt, thaw, and resolve itself into a dew."

Into the realm of the power exercised by human personality we are just now beginning to enter. History is largely the record of this power. Having touched the hem of this finite garment, we stretch forth reverent hands to the robe of omnipotence with which God clothes Himself. We remember that it is written, "And God said, 'Let there be . . . and there was . . .'" The spiritual forces are the most real and the mightiest.

In both the Old Testament and the New, God is revealed as a person. The opening words of Genesis, "In the beginning God created the heavens and the earth," are utterly meaningless unless they teach that a personal God has brought all things into being.

Through the centuries of history recorded in the Old Testament we find an ever-growing and triumphant faith in one personal God.

Jesus Christ reveals the Father unto us. "God is a Spirit," he declares. "He that hath seen me hath seen the Father," he asserts.

Paul on Mar's Hill proclaims God as the Creator, the King, the Father, the All-Supporting Spirit.

There can be no question as to the teaching of the Bible on this point, save as we fall into the vicious habit of attributing to words meanings that were manifestly foreign to them when used by the writers.

The question to-day is not whether the Bible reveals God as a person, but whether in the light of modern scientific discovery and philosophic thought we may accept the teachings of the Scriptures.

Without meaning to do so, Bertrand Russell, in his Philosophic Essays, has served well the cause of faith in a personal God by boldly stating the despair to which modern unbelief leads:

"That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundations of unyielding despair, can the soul's habitation henceforth be safely built."

Conclusions like this lead us to examine afresh the foundation and the method of our own thinking. Minds may become artificially and temporarily abnormal. To assert that "an accidental collocation of atoms" has caused all things, including man with his splendid personal powers, sounds like an utterance from the madhouse.

Either by chance or by purpose this universe came into being. Adaptation, visible on every hand, compels us to dismiss the suggestion of chance. Accepting the idea of purpose, we are face to face with intelligence, either one infinite mind or a group of superhuman minds. The ancients believed in many gods because of the divergent and apparently conflicting forces of nature; but science has revealed to us an ordered universe, demonstrating a fundamental unity. Hence the pur-

pose by which the world came into being must be that of one supreme mind. Like a great shaft of sunlight this truth pierces the fog of modern doubt.

The causal argument for God, though old, has not, I imagine, lost its grip upon the normal mind. Whatever the process of the becoming, that which begins to be must have an adequate first cause. The stubborn facts of the universe demand that this first cause be intelligent and moral.

Modern science has revealed a universe vaster than the ancients dreamed, it has demonstrated the universality of law, and has suggested an hypothesis called evolution as the method of the origin of the universe. But none of these precludes the idea of a personal God. They demand a greater God than some have worshipped; they do not destroy religion; rightly interpreted, they ennoble it.

A recent book on Evolution, written by a well-known American scientist, lies on my desk. In it there is the finest array of facts proving adaptation that I have yet seen, but not the least suggestion of the possibility of the existence of God. I fully understand that the scientist should remain within the bounds of his own field of inquiry; but this assiduous avoidance of the idea of God as though it were alien, unnecessary and disturbing carries its own implication: it reminds me of Mistress Quickley's attitude toward God. Describing the death of Sir John Falstaff, she says: "So a' cried out, God, God, God! three or four times. Now I to comfort him, bid him a' should not think of God; I hoped there was no need to trouble himself with any such thought yet."

It is, however, interesting that in the realm of philosophy both Oiken and Bergson (in striking contrast to the now out of date Ernst Haeckel) give a spiritual interpretation to the universe; and that a revolutionary change in the attitude of European scientific men towards religion was seen in the International Congress of Philosophy, held at Naples in the spring of 1924, its first meeting since 1914.

W. Tudor Jones, in reporting this Conference for the British Weekly, writes: "A very remarkable change has been brought

about during the past decade in the attitude of Science toward Religion. The old sceptical and even atheistical attitude of a generation ago has practically disappeared."

"Professor Driesch, of Leipzig, presented a paper on neo-Vitalism, in which one of the chief points was that even in the life of a plant and of the animal there is ever present a reality which is non-sensuous in its nature directing and controlling the physical reality. This conclusion is not based on hypothesis, but has been proved experimentally."

Man is more than an intellectual machine; he is a moral and social being. The basic truths of the universe are more than academic issues. Vital is the connection between man's morals and his idea of God. The non-Christian religions of the world rest upon Agnosticism, Pantheism, and Fatalism; neither of which constitutes an adequate foundation for moral responsibility. If there be no God, to whom am I responsible? If God be all, who am I to be responsible? If fate rules the day, where is there room for responsibility? Over against this, Judaism and Christianity rest upon the idea of a Personal God.

In recent decades we have been so busy thinking of our origin, the method of it, that we have lost sight of our destiny and our personal relationship to Him who has made and keeps us.

Studdert-Kennedy says that the theory of Evolution has put our eyes in the back of our heads. "If you don't stop looking where you came from and begin to look where you are going to, you will fall in a shell hole and break your neck."

Centuries ago Marcus Aurelius wrote: "The world is either a welter of alternate combination and dispersion, or a unity of order and providence. If the former, why do I care about anything else than how I shall at last become earth? But on the other alternative I feel reverence, I stand stedfast, I find heart in the power that disposes all."

That highly educated murderer, Leopold, of Chicago, a youth who killed a little boy in order to see "the wheels go round."

said: "I was taught conscience until I was eight years old. But after that I drilled conscience out of myself."

In the college laboratory we find a plaything called the "Prince Rupert" drop. This fig-shaped bit of glass will not break under many fairly heavy blows: but if you pinch off the tip end of its stem, into countless fragments the whole will fall.

Man's moral character will withstand sore testing, so long as his idea of a personal God remains unbroken. When, however, there is no God to whom an account must be rendered, moral values crumble into dust. Doubtless it was something like this that Mr. Chesterton had in mind when he wrote: "I will grant what Mrs. Eddy does to people's bodies. It is what she does to their souls that I object to."

As the mistletoe, drawing its nourishment from the tree, flourishes, so individual lives may continue worthy and moral by reason of the social order which surrounds them. When, however, the tree dies, the mistletoe must perish: it has no independent source of life, it drives no roots into the soil. If a nation's prevailing conception of Deity become that of a principle, rather than a person, the foundation of its morals will be broken and inevitably its life will degenerate.

At a meeting of the Internationals some months ago the Scandinavian and British members protested against the atheistic utterances of the Russians. To which the Russians frankly replied that the social revolution they had in mind required the overthrowing of the idea of God in the Christian nations.

A pantheistic conception of God is increasingly prevalent in our western thought life. The best way in which to correct this error is to teach the neglected element of truth which gives it vitality. Our task to-day is to hold in true relationship the transcendence and the immanence of God.

The Scriptures teach the transcendence of God. He rises above and is independent of His creatures. Jesus put great emphasis upon this truth. The Scriptures also teach the indwelling of God. The harmonious adjustment of these two ideas will meet the deepest need of our day. That adjustment

is to be found in the idea of the immanence of a personal God.

Men speak of God as the spirit of the universe. This phrase may be true or it may be false. Its truth or falsehood depends upon our conception of the relationship between the spirit and the body. Man is a personal spirit, dwelling in a physical body, controlling its movements, but not identical with it. Our spirits transcend our bodies even while they dwell within them. In like manner God in His relationship to the universe is immanent, and at the same time transcendent. If we speak of Him as a principle coming to consciousness only in the personal life of men, we have plunged into pantheism with its annulment of all moral distinctions. If, on the other hand, we conceive Him a thinking, loving, purposing Being, who clothes Himself with the universe as with a garment, but who transcends and consciously directs all things, we preserve the foundation of morals, and at the same time satisfy that rightful heart hunger for an ever-present God.

The idea of personal indwelling, an indwelling of power, runs like a golden thread through the teachings of Jesus Christ. The Master dwells thus in his disciples through the Holy Spirit. Taken from the heart of the Christian revelation, this truth throws light upon the problem of the immanence of a personal God, an immanence of power.

Sadhu Sundar Singh, contending with the pantheism of India, writes thus concerning our union with God and of His incarnation in Christ:

"From our own experience we do become united with God, yet we do not become God. If a piece of cold iron is placed in a hot fire it will glow because the fire is in it. Yet we cannot say that the iron is fire or the fire is iron. So in Jesus Christ we retain our identity: he in us and we in him, but with our own individuality."

"Again we breathe air, yet man is not air nor is the air man. So we breathe by prayer the Holy Spirit of God, but we are not God."

"Hindus are very fond of saying that God is in everything. I once came to a river which I had to cross. There was no

boat to carry me over, and I stood wondering how it could be managed. Then a man called my attention to a deflated water-skin, and said that was the only way to get across. So we inflated it with air and I crossed over it safely. Then the thought came to me that there was plenty of air all around me, but it was incapable of helping me in my difficulty until it was confined in the narrow space of the water-skin. So it is as unreasonable to deny the necessity of the Incarnation of Christ as to declare that the air-filled leather boat was of no use to help in crossing the river."

These teachings of the Christian Sadhu have been voiced by two great poets of faith in the English-speaking world.

Alfred Tennyson writes:

"Speak to Him, for He hears, and Spirit with Spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

Robert Browning puts these words upon the lips of David as he exorcises Saul's evil spirit:

"'Tis the weakness in strength that I cry for! my flesh, that
I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever: A hand like this
hand
Shall throw open the gates of new life to thee! See the Christ
stand!"

THE PRESBYTERIAL TREASURY.

The Solution to Present Problems in Church Finance.

By Robert B. Woodworth,
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Mr. Woodworth is well fitted to discuss the question of Church finance. For years the treasurer of a United Presbyterian Church in Pittsburg and later an elder and its clerk of Session, a tither active in all movements to increase church revenues, he is familiar with Presbyterian polity. For twenty-four years associated with the Carnegie Steel Co., he is familiar with the business methods of large corporations. He served on the Stewardship Committee of the last General Assembly, is chairman of the Stewardship Committee of Winchester Presbytery. He is also a member of the permanent committee on Stewardship of the Synod of Virginia.—Editor.

The introduction of the Budget System was a long step forward in church finance. It has not removed all the difficulties in the collection and distribution of benevolent funds, nor works with entire satisfaction. It needs now to be supplemented by a better system of bookkeeping and accounting.

A. AIMS OF THE BUDGET SYSTEM. The chief aim of the Budget System is the application of sound principles of business administration to church finance, but specifically—

1. To systematize beneficences and to eliminate leakage of benevolent funds into side ditches; to insure a contribution for each approved cause from every congregation.

2. To canvass the financial needs of approved causes and ascertain funds necessary for adequate maintenance and desirable for wise extensions.

3. To determine for each approved cause its proportion of the total probable benevolent contributions, and to allocate to each Synod, Presbytery and congregation its full and reasonable quota.

4. Through sane and approved methods of promotion, so to make the situation clear to each individual, that he will gladly admit, assume, ascertain and achieve his full responsibility towards the maintenance and advancement of the whole work of the whole Church.

B. PRESENT STATUS OF BUDGET SYSTEM. While the Budget System is good, all its aims and ideals are not yet

achieved; in many congregations it functions admirably, in others not at all. Complaints arise from three main sources.

Executive committees, agencies and institutions complain:

1. That some causes, by reason of designations, get more than their allocated proportion; that Synods and Presbyteries take liberties with percentages set by the Assembly; that some congregations do not contribute to some causes at all.

Publication and Sunday-School Work reports "less than 50 per cent of the churches and only 60 per cent of the Sunday schools make a contribution to our cause and not 20 per cent of Woman's Auxiliaries and Young People's Societies." Of amounts allocated for year ending March 31, 1925, Publication and Sunday-School Work received 96 per cent, Foreign Missions 79, Home Missions 66, and Christian Education and Ministerial Relief but 51.

2. That the funds actually received do not come in promptly or regularly. The stream of contributions runs almost dry in spring and summer, at normal levels in the fall, and reaches flood stage in March.

For instance, Christian Education and Ministerial Relief reports for year 1925:

First quarter, $21,188.13. Third quarter, $39,663.34.
Second quarter, $24,474.14. Fourth quarter, $99,507.54.

More than one-third of the total came the last month of the year.

Contrariwise, the congregations complain:

3. That, in spite of the Budget System and Every-Member Canvass daggers in the Assembly Minutes, they are still pestered with stir-up letters from Executive Committees which exasperate faithful officers and constitute, in effect, special appeals for preferential treatment.

4. That in the insistance on monthly remittances and the proportionate distribution of funds among so many causes (16 in Winchester Presbytery), an onerous burden of detail rests on Congregational Treasurers of Benevolences. To remit direct requires 192 checks per year, not to mention contributions from subsidiary organizations, separate account of which should be taken.

5. That to split up sums of less than one hundred dollar multiples into the designated fractional percentages means real labor and patient care, to distribute and post accurately. Perforce, the Congregational Treasurer, if he remits direct, is not much to blame if he waits until funds accumulate.

Furthermore, complaint is made by Secretaries of Stewardship and others who use statistics of contributions:

6. That under present methods it is impossible to determine just what amounts have been contributed to any particular cause; that special campaign funds vitiate the educational institutions' column; that endowment and maintenance cannot be segregated; that reports of churches and committees do not agree and cannot be reconciled; that available space in the Minutes will not permit publication of all detail desired for stewardship work.

7. That even if printed statistics were accurate and complete, they are not sufficiently timely for most effective use. Quotas for year 1927 are adopted in September, 1925; Every-Member Canvass made in March, 1926. Where churches remit direct, solid results are not known until July, 1927; that is, too late to galvanize inefficient churches and treasurers into action. Stewardship work is done in the dark and on suspicion.

There is also the general complaint, discussed privately, sometimes expressed publicly:

8. That the burden of overhead expense is too great and should be reduced, and that by the elimination of much of the present detail substantial economies in personnel, supplies and equipment might be effectuated.

(The 1926 Manual P. P. P., page 61, estimates the overhead at 10 per cent "for all our church agencies combined." The writer figures 12.8 per cent for the three main agencies, Foreign Missions, Home Missions, Christian Education and Ministerial Relief. For instance, Foreign Missions disbursed $1,380,270 in year 1925, of which $1,194,504 were for the missions proper and $185,766 were disbursements for administration, promotion, united work, educational and interest charges; expenditures on the fields increased $28,932, overhead $23,933, part only of which is increase in interest on loans. Just what amounts are expended by the agencies in keeping books of account with 3,591 churches and their subsidiary organizations, the writer does not know; but he does know by large experience that kind of detail costs money and is confident the agencies should be relieved of it.)

C. REMEDIES. The Budget System has not broken down. It merely needs to be supplemented by a better system of collecting, disbursing and accounting, the essential requirements of which are:

1. It shall conform to Presbyterian ecclesiastical procedure.
2. It shall be simple and, above all, economical.
3. It shall free Congregational Treasurers from detail and thus remove any excuse for delayed or desultory remittances.
4. It shall free Executive Committees, etc., from the detail of accounts with churches and thus reduce overhead.
5. It shall be elastic enough to serve any congregation.
6. It shall, by direct contact with Congregational Treasurers, insure, as far as practicable, a steady and uniform stream of contributions to agency treasuries.
7. It shall insure to each cause from each congregation its due proportion of all benevolent funds in accord with the percentages finally established for the churches.
8. It shall provide those responsible for the Approved Budget, by means of frequent reports, full information as to the progress made in the collection and distribution of benevolent funds, and thus permit timely and appropriate action.

A separate treasury for benevolences in each Presbytery, with all the churches and all their subsidiary organizations within the Presbytery clearing through that treasury, satisfies all these general specifications and is the only satisfactory solution of the problem. Other remedies have been suggested:

Mr. James B. Spillman in 1919 proposed the establishment of a single central treasury to act as a clearing house through which all benevolent funds should pass, with the requirement that "all church treasurers should remit all benevolent funds monthly to the clearing house to be divided by it and remitted on the 10th and 25th of each month to the Assembly, Synodical and Presbyterial Treasurers of Benevolences. Quotas for each church in the Assembly to be computed [in effect *determined*] by the Clearing House Treasurer."

A comparison of the Spillman plan with the above general specifications shows its defects. Specifically:

1. It adds immediately to the overhead expense of the Church, by the creation of a new organization of the very kind that costs money.

2. It cuts across the well-defined lines of ecclesiastical jurisdiction, leads to centralization, substitutes Episcopacy for Presbytery.

3. It has no real contact with local conditions in the Presbyteries, not to say in the congregations. Quotas are determined by rules of arithmetic, not by rules of reason; are fixed by a Grand Central Treasurer, not by Presbytery.

4. Funds flow to clearing house and back again to Presbyteries. In our industrial cooperations, funds *needed* in the mills, shops and offices of operating subsidiaries remain near mills, shops and offices as collected; they are not *first* sent to the treasury of the holding company and then relayed back again. Benevolent funds belong to individuals, congregations, Presbytery, Synod and General Assembly in that order.

5. In our banking system there are clearing house arrangements in every city and in every Federal Reserve district, not in New York only. Reason same as above, for convenience, to avoid delay and needless transportation of funds to and fro. Spillman plan contemplates one only; Presbyterial Treasury plan, 90.

6. It precludes prompt and accurate reporting. Presbyterial officers have to get what under the Presbyterial Treasury System their treasurer would already have, timeliness suffers from distance, not to mention the mechanical difficulties (only to be overcome by installation of elaborate and expensive tabulating machinery) involved in frequent reporting to many organizations.

Very similar objections lie against the system of Synodical treasuries. Besides, Synod's causes represent but a small proportion of total benevolences.

The Church is gradually groping its way to the right and final solution. By independent action growing out of similar conditions and difficulties in the practical execution of the Budget System, like results have been reached in our own Church and denominations of our faith and order. In 35 Presbyteries some benevolent funds are handled by some sort of Presbyterial Treasurer; contributions to Assembly causes are reported in 1925 from Central Treasurers in 22 Presbyteries; in 15 or perhaps 16 Presbyteries the large bulk of *all* benevolences was *cleared* through Presbyterial Treasurers. The treasurers do not all function in the same way and standardization is a desideratum.

In the formulation of a standard system, three main considerations should guide:

1. It need not conform to preferences of beneficiaries; their real and full interests are served when they get solid dollars regularly remitted from any source whatsoever.

2. It need not be drawn particularly to suit the large churches; any good system can be worked by a competent treasurer in a large church. But lack of cooperation by the large churches in the execution of *any* plan inaugurated by Presbytery more or less means shipwreck for that plan.

3. It should be drawn particularly to fit the needs of the medium or small-sized church; that is, the needs of the 2,343 churches with fewer than 100 members rather than those of the 1,221 (1924 Minutes).

Many years of actual and intimate experience with the Presbyterial Treasury System, first, in the United Presbyterian Church, and, second, in the Presbytery of Winchester, lead the writer to the conclusion that the Presbyterial Treasury, when rightly conducted, is a Godsend to the smaller churches, a blessing to the larger, a real help to agencies and institutions, and a distinct success where all the churches and organizations in a Presbytery cooperated, and the most economical method of collective handling of benevolent funds.

D. THE PRESBYTERIAL TREASURY—DEFINITIONS.

THE TREASURER OF A CORPORATION is an officer who receives and disburses funds as designated by remitters or as instructed by the Board of Directors. He pays no monies to any one, not even his own salary, without warrant, voucher, specific or general instructions. Ex-officio, he makes no sales and collects no monies; to make sales and collect payments is the business of advertising, sales, credit and accounting departments.

A CONGREGATIONAL TREASURER is an officer of a congregation who receives funds contributed within a congregation and disburses them as designated by contributors or as instructed by Session or Board of Deacons. He collects no funds, the deacons do that; the promotion of the church's benevolent work is not his duty, the pastor, Session, Congregational Secretary, etc., do that. In fact, he need not know one iota about the great work of the church. An "educated treasurer" is one that can keep books well, make clear and prompt statements and obey instructions.

A PRESBYTERIAL TREASURER OF BENEVOLENCES is an officer of a Presbytery that receives benevolent funds from Congregational Treasurers and organizations in a Presbytery and disburses them as designated by remitters or as instructed by the Presbytery, Ex-officio, his office is not a bureau of promotion or an agency of collection; promotion belongs to the Stewardship Committee, collection to congregational agencies.

To receive funds, keep them safely, disburse them only on instructions when and as told, and to keep and render strict account are the functions of any treasurer. Much of the confusion in the minds of men, and most of the loose criticism of the Presbyterial Treasury system of church finance, is due to ignorance or neglect of these simple propositions.

E. THE PRESBYTERIAL TREASURY—FUNDAMENTAL POSTULATES. Some endorse any old plan so long as it brings home the bacon. To the writer no plan is good or likely to be permanently satisfactory which is not based on sound postulates. These have to do with the principles of law and order involved and with the routine work of the distribution of funds, both matters of administration.

I. Presbyterial Order. A good sound system for Presbyterians must conform to Presbyterian ideas of procedure.

1. Each court in the Presbyterian System has full jurisdiction over its own constituents, but, except by some form of reference, no jurisdiction over the constituents of the lower.

2. The Session has supervision and final jurisdiction over the members of a congregation, and no higher court can exercise control over any member except through the Session.

3. The Presbytery has supervision and final jurisdiction over its constituent congregations, and no higher court can exercise control over churches except through Presbytery.

4. Except by way of reference from Presbytery, neither Synod nor General Assembly deals with church members, churches or sessions at all. The Assembly is made up of ministers and ruling elders elected by Presbyteries; the Synod is made up of ministers and ruling elders from churches; but neither can, ex-officio, exercise any direct control over ministers or ruling elders or churches.

5. No agency whatsoever of Presbytery, Synod or General Assembly can rightfully exercise any supervision, control, authority or jurisdic-

tion not inherent in, or, by reference, delegated to the court which created it.

The broad principle is that just government is by consent of the governed, the rulership of rules in the formulation and administration of which the ruled do themselves participate.

6. If any improvement is to be had over present methods, if all the churches are to come up to prescribed standards, pressure must be brought to bear upon the sessions of individual congregations to induce them, their subordinates and the congregations to greater diligence. Synod and General Assembly may *recommend* plans; only Presbytery has the right to interrogate churches as to their execution and to call them to account.

7. This right of Presbytery to exclusive control, jurisdiction and episcopal authority over churches should be recognized in any scheme of spiritual or financial administration and respected by higher courts, their agencies and institutions and the churches alike. It is respected in spiritual matters, and should be in financial.

8. Direct dealing of said agencies and institutions with the churches violates this principle; the churches that welcome such direct dealing and continue, for instance, to remit funds direct to agencies or institutions, *when other provision is made by Presbytery*, are participators in the violation, themselves sinners against the rule made by a government in which they had a voice.

This does not mean that agencies may not inform the churches of their work, aims and needs by legitimate methods of promotion, but that they have nothing whatever to do in the churches with the collection and disbursement of funds; no warrant, for instance, to write to any Congregational Treasurer, "Ten months of the church year have passed and our records show no receipts from your church for our cause, perhaps, etc"—(that letter the writer threw into his waste-basket; *he had remitted every month to that cause through his Presbyterial Treasurer*).

II. Distribution of Funds. For the guidance of *Presbyteries and Synods* in the distribution of benevolent funds the 1925 Assembly (Minutes, p. 75) laid down two principles:

1. It is the province of Presbytery or Synod to determine what proportion of its benevolent funds shall be used for its own work; and to distribute that portion according to its own judgment.

2. It is the province of the Assembly to determine how that portion of the Church's benevolent contributions assigned the Assembly's causes shall be distributed among its own agencies; and *a Presbytery*

or Synod does not have the right to alter the percentages which the Assembly itself has fixed to govern this distribution.

On that basis, the Assembly requests *Synods, Presbyteries* and *Sessions* to maintain the rates expressed in the Assembly's percentages, and that *each committee be given its proportion and rightful* share that the work of *all* the committees may be *uniformly* advanced.

Why drag in the Sessions? Because, through the operation of *designations* and *direct remittances* it is in the hands of 3,591 churches and 457,093 church members to knock into a cocked hat the most beautiful scheme of distribution mortal man ever conceived. They have done it, are doing it right now. See Complaint No. 1 above. There are thus two additional factors in the problem:

3. It is the right of the individual to determine for himself how his contributions shall be applied.

4. It is the right of the congregation to determine for itself how benevolent funds raised in its bounds shall be distributed.

5. These rights are inalienable and undisputable. Peter recognized them in the famous case of Ananias and Sapphira, and the Assembly can but trail. The Assembly desires each cause to receive its fair share of total benevolences and devised the Budget System to list the approved causes and determine their proportionate needs; the individual plays favorites, designates funds for the best-known causes, sometimes redesignates on behest of piteous pleaders. The individual determines what the congregation receives; the congregation determines what shall be spent on its own work and what is to pass outside its bounds. *Presbytery stands between the congregations and the causes.*

6. The Budget System is the salvation of the less-known causes. Under it they do now receive a much greater share of total benevolences than under the haphazard method of unlimited, unguided, individual designations. The salvation of the Budget System lies in the fact that most individuals and congregations *choose* to be guided by the wisdom of the higher courts, *choose* to obey the rules they have themselves formulated, *choose* not to designate.

III. Equalization of Funds. How now can these rights of individual and congregational determination be respected and yet the beneficiaries get their respective proportions of total be-

nevolences? Answer: By the use of free or undesignated funds to counter-balance the designated; that is the way industrial corporation treasurers have to do it. And where shall adjustment be made so that the wish of the individual member or congregation may not defeat the will of the General Assembly? Answer: As far down the line as possible, but as far up as designations have appreciable effect.

The necessity and desirability of equalization by balancing designated funds by undesignated is expressly recognized and commanded by the Assembly (so far as it has the power)—Recommendation 3, 1925 Minutes, page 72. If done on the large scale necessary for complete equalization, certain consequences follow:

1. The pooling of funds destroys their identity, an identity which need not be restored until required for annual statistical reports. Once a year is sufficient to work out for individual congregations the exact distribution of their funds to the 16 more or less causes.

2. The pooling of funds and computation of particular distribution but once a year precludes disclosure to beneficiaries on every remittance of original sources from which funds come. That should not be required; it means unnecessary labour, serves no really useful purpose, encourages useless bookkeeping in executive and institutional offices, and is none of their business anyhow. The churches contribute to the Approved Budget, not to the causes as such. (The United Presbyterian Church is severely logical; contributions to Assembly causes are not segregated, but appear in its Minutes lumped in one column, "Payments on the Budget.")

3. As a corollary, the local congregational budget need not be split up among the causes at all. It suffices to conduct Every-Member Canvass for benevolences in one lump sum; better, indeed, because that emphasizes the Whole Work of the Whole Church, distinguishes sharply between For Ourselves and For Others, discourages designations. Splits or distribution to causes can be computed at any time from the percentages.

The 1925 Assembly makes it the province of congregational officers thus to balance undesignated funds against designated, so as to maintain the final desired proportions. The writer believes this impractical except in perhaps the very large congregations, because, firstly, individual designations are quite

frequently, in the smaller congregations, too large a proportion to be thus offset, not to mention specials from Sunday schools, etc.; secondly, the whole congregation may be biased in some direction, such as the support of a missionary; thirdly, the job of dividing undesignated funds into monthly remittances among sixteen beneficiaries, according to fractional percentages, is enough, often too much, for the treasurer handling the small amounts of the average church, let alone so accounting for designations that at the end of the year he shall have distributed the total exactly as instructed by Presbytery.

Note: The average per church for all benevolences is but $114 per month, including all specials, all individual benefactions, all income from investments—*everything*. Here is the secret of delayed remittances, when sent direct from church to causes.

F. THE PRESBYTERIAL TREASURY—A PRESBYTERIAN CLEARING HOUSE. In a group of churches, designations tend to balance each other; and the greater volume of funds makes practicable exact distribution, balancing of undesignated against designated, and prompt remittance each month to each cause of its due, exact and agreed proportion of total benevolences. The average per Presbytery per month is $4,557; so what a Congregational Treasurer cannot do, in that he is weak through the flesh, a Presbyterial Treasurer can do to the queen's taste, and without prejudice either to any cause or to any right of individual or collective designation; but he cannot do it perfectly if large congregations or subsidiaries are permitted to remit direct. Direct remittances by individuals, congregations or subsidiary organizations queer the accounts.

He can do more: he can furnish, *at any time, accurate* statements of disbursements to any or all causes, single months or accumulated. If he handles all benevolences, he can do for his Presbytery exactly what treasurers of great corporations do for operating heads, lay before them at any time an exact resumé of their financial situation.

I. Rationale. It is just plain common sense that the body

which fixes percentages and assigns quotas should be the one to see that quotas are raised and percentages of distribution maintained, and if not, why not?

That body is PRESBYTERY, AN ASSOCIATION OF CHURCHES. It alone *rightly* determines final percentages, allocates quotas, exercises original jurisdiction over churches, the highest court in which churches participate in mutual counsel and government, the lowest body whose volume of funds makes practicable adjustments between designated and undesignated, the body that stands between churches and causes. The Presbyterial Treasurer is the servant of the churches, elected by them in Presbytery assembled; his function is to receive funds, transmit designated as designated, and to distribute undesignated as instructed by Presbytery in view of its instructions from Synod and Assembly.

2. Winchester Presbytery Plan. By the elimination of all non-essentials, as suggested, overhead can be reduced and congregational, agency and institutional treasurers relieved of burdensome and expensive detail. The Winchester Presbytery Plan, worked out by Rev. Charles D. Gilkeson, D. D., is simplicity itself and *entirely sufficient*:

Congregational Treasurers of benevolence receive *all* benevolent funds collected in the congrgation and once each month remit in lump to Presbyterial Treasurer, without regard to distribution of any but designated funds. Remittance blank, carbon retained, gives that detail, also sources. Presbyterial Treasurer distributes to beneficiaries and remits without disclosure of sources. Each quarter he sends to pastor and Congregational Treasurer a statement, which checks the remittances, and is both a receipt and a quarterly statement to be read to the congregation. At end of year he sends to Clerk of Session a detailed statement of funds received, organizations to which credited and distribution to beneficiaries. From this statement Clerk of Session makes up annual statistical report, which must be correct as it checks with both Congregational and Presbyterial Treasurer.

At each stated meeting Presbyterial Treasurer reports to Presbytery; in the fall, totals; in the spring, a complete report of funds received by types of organizations, funds disbursed by beneficiaries, without disclosure of individual congregations. His data are available at any time on request in almost any detail to Stewardship Committee.

3. Gains and Losses: No one loses anything of value. The agencies and institutions do not receive funds direct from churches, but each one receives its allotted proportion regularly

and promptly. Sessional reports are not affected and the Minutes show contributions of each church in usual detail. The large church does not lose; it designates as it desires and designated funds still go as designated; its treasurer is saved all the detail, however—contrariwise, the gains are many:

a. Complaints. Ground for the complaints above enumerated is taken away as far as practical. There will always be settle-up periods, in spite of the nation.

b. Cost. The work of a Presbyterial Treasurer for 54 churches is little more than that of a Congregational Treasurer over 54 members; men will usually undertake it without compensation for the standing it gives at the bank, or the Secretary of Stewardship may add it to his duties, without additional remuneration. Interest on daily bank balances cares for postage, stationery, etc., and a small adding machine is only needed equipment. Congregational Treasurer makes 12 remittances, saves time, labor and postage on 180 remittances and 188 return receipts; Executive Committees need to keep account with 90 Presbyteries and not with 3,591 churches and their subsidiaries; Synod of Virginia institutions with 8 Presbyteries and not with 431 churches, etc.

c. Fair Play. If a church contributes anything at all, each cause gets its due proportion of that *amount*, even though designated for some one cause and so reported in the Minutes.

d. Regularity. The plan encourages the small contributor; there is no excuse for tardy remittances. For instance, a small Sunday School in Winchester Presbytery remits 68 cents regularly *each month* and it is distributed to the 16 causes. Divide that into 16 parts by half per cents and remit direct, if you please.

e. Promptness. The Congregational Treasurer remits each month whatever he has in hand; the Presbyterial Treasurer disburses.

f. Auditing. All monies flow to Presbyterial Treasury through Congregational Treasurers; there is an absolute check and no room for errors. If extended to all Presbyteries, the system provides accurate and simple means for auditing the receipts side of agency and institutional ledgers, for which there is now no independent provision.

g. Aids the Budget. It emphasizes the fact that the work of the Church is one work, the whole work of the whole Church to be regarded and supported as a whole and not in sections.

h. Logical Corollary of Budget System. The plan provides business methods at the receiving and disbursing end, just as Budget and Every-Member Canvass do at the soliciting end.

G. OBJECTIONS TO PRESBYTERIAL TREASURY SYSTEM. Objections come, in the main, from agencies and institutions, rest on misconceptions of the nature of the system, and on the confusion of ideas above definitions and explanations were intended to remove.

1. "Presbyterial Treasury Should Be a Real Bureau of Promotion."

Answer: Salesmanship is not a treasurer's forte; his place is at the rear end of the line; Stewardship Committee and Every-Member Canvass forces are to do promotion.

2. "Presbyterial Treasury cuts communication with the churches; institutions and agencies cannot go direct, and do not know what churches contribute, etc."

Answer: The *Budget System does that* and not any system of bookkeeping and accounting afterwards. Presbyterial Treasury should be praised, not blamed, because it insures each institution its due share of *all* funds collected, *and is the only system that does.*

3. "Presbyterial Treasury excludes institutions from educating Congregational Treasurers to be real centers of promotion."

Answer: Same objection as No. 1, but one step lower down. The best Congregational Treasurer is a good bank officer (Presbyterial Treasurer, ditto). If a good Christian, he will become conversant with the work of the church; but pastor, Session and Congregational Secretary are the persons to educate, as they have to do with promotion.

4. "To adopt Presbyterial Treasury would mean to set up more machinery, more overhead expense and more salaries."

Answer: See what is said above about cost. The saving in postage alone on remittances and receipts, it is estimated, would provide $200 each per year for 90 treasurers.

5. "We in our church will not hand over our money to be distributed or prorated by some one other than our own treasurer according to our own budget."

Answer: This seems to be the stumbling block of many a large church; its logical conclusion is the complete supervision of ultimate expenditures even in far Cathay. It violates Gal. 6:2 and Rom. 15:1; it is Congregational in theory and not Presbyterian; if the distribution in "our own budget" is not that set by Presbytery, it is a repudiation of the action of its own representatives in Presbytery; if it is, Presbyterial Treasurer can do the job better than "our own treasurer"; if not, it sets its wisdom above that of Presbytery, Synod and Assembly, and, if it knew it, is contrary to its own best interests. But it misses the main point. Presbyterial Treasurer has no control over

funds; he must transmit designated funds as designated and can only prorate undesignated as instructed by Presbytery. In effect, all the large church is asked to do is to pool its undesignated funds with others to be used in equalization so that all the causes may share alike (2 Cor. 8:13-14), and desires of Presbytery, Synod and Assembly realized; to let Presbytery do for it what the Assembly says it should do for itself, but which Presbytery, through Presbyterial Treasury, can do a whole lot better.

If the Presbyterian Church in the United States wishes relief from high overhead and like results of haphazard methods it must *whole-heartedly* adopt some sound plan of bookkeeping and accounting and make it *absolutely uniform* in every congregation and Presbytery. The Presbyterial Treasury System is that safe, sane and sound plan.

A CHINESE BIBLE ENCYCLOPEDIA.

Edited by Henry M. Woods, D. D. The Commercial Press, Ltd., Shanghai, China. Four volumes. Pp. 2458

By Rev. Maxcy Smith, *Soochow, China.*

For many years the greatest single need in the way of literature for the Chinese Church has been a Bible Encyclopedia, at once comprehensive in its scope and accurate in its scholarship. Each passing year has emphasized the urgency of this need. Earlier works along this line, useful in their way, were too restricted in scope and too elementary in treatment to be of much help to pastors and Bible students puzzled by the increasing number of books and newspaper articles calling in question the Reformed Theology, and reflecting upon and sometimes boldly attacking the integrity and authority of Holy Scripture. The appearance some years ago, under the auspices of the Christian Literature Society, of an abridged translation of Hastings Bible Dictionary, containing many articles based

on the acceptance of radical critical theories and put forward as the latest and best scholarship of the West, was to Dr. Woods like the challenge of Goliath to the armies of the living God; and he resolved to answer this challenge by bringing out a work that would give a "fuller and more accurate statement of Christian doctrine than has hitherto been given and especially to show the fact, which the insistent clamor of opponents of the Gospel tends to obscure, that real advance in Biblical criticism and in science does not conflict with the intelligent view of the Holy Scriptures and of Christian truth which the Church has always held through the ages, but on the other hand confirms and strengthens this view."

To the accomplishment of this task Dr. Woods has given himself with whole hearted devotion for the past seven years. Early and late, scarcely taking time for physical exercise, day after day and year after year, with great patience and perseverance, he has toiled on toward his goal.

The International Standard Bible Encyclopedia, edited by Dr. James Orr, was chosen as the basis of the work. Other works have also been laid under tribute, notably the Bible Dictionary by Dr. J. D. Davis, of Princeton, and Hertzog's Encyclopedia. An article on Biblical Criticism by Dr. Robert Dick Wilson was used. Some articles were especially prepared by Chinese and missionary writers and other friends of the undertaking. While endeavoring always to be fair, the editor has not given place to a single article proceeding on the presuppositions or arriving at the conclusions of the New Theology or the Radical Criticism.

While the bulk of the translation has been done by Dr. Woods, many important articles have been handled by at least forty-seven other translators. Those who know the missionary body in China will recognize that those who have helped in this way are men of undoubted ability. The statement that Dr. Woods has been peculiarly happy in the assignment of articles to the various translators will also be readily assented to. How appropriate, for example, it is that Dr. W. M. Hayes, recently styled by another leading missionary, "the best all round

scholar in China," should have prepared the articles on "The Bible," "Authority of the Bible," "The Atonement"; Archdeacon W. S. Moule those on "Altar" and "Tabernacle"; Mr. Joshua Vale those on "Paul" and "Pauline Theology"; Rev. C. N. Lack that on "Personal Work"; Bishop H. J. Molony that on "The Episcopal Form of Government"; Dr. R. E. Chambers those on "Immersion" and "The Congregational Form of Government"; Rev. R. A. Jaffray that on "Missions and the Great Commission"; Dr. J. Goforth that on "The Holy Spirit and Power for Service," etc. In the list of translators are found representatives of all the great denominations and of British, Canadian, Chinese and American nationalities.

The whole work contains about 5,250 articles. While the Encyclopedia edited by Dr. Orr has been used as a basis, many relatively unimportant articles or articles not adapted to Chinese needs have been omitted. As a sample of articles thus omitted may be mentioned quite a number dealing with the apocryphal books.

Articles especially prepared by men not directly connected with mission work in China are worthy of special mention. These are "The Origin of the Universe," by Dr. A. C. Dixon; "Evolution," by Philip Mauro, Esq.; "Gospel Socialism" and "Social Service," by Dr. John McInnis; "Creation and Evolution," by Dr. Griffith Thomas.

There are included a number of articles that one would not likely find in similar English works, but the appropriateness of which is apparent: for instance, "Ancestral Worship," "The Transmigration of Souls," "Confucianism," "The Church and Lawsuits." Other similar articles will doubtless be called for in future editions. We suggest that one on "Chinese Versions" might be valuable.

With a painstaking care and labor that challenges admiration, the original Greek and Hebrew of many key words and phrases has been introduced. There are few Chinese who are able to make use of this feature at the present time, but their number is constantly although slowly growing.

The work is well illustrated. All of the full page half tone

illustrations, thirty-two in number, appearing in the International Standard Bible Encyclopedia, have been reproduced on art paper. This was made possible through the kindness of Mr. J. Mitchell Howard, of the Howard Severance Company of Chicago, who loaned the original plates. In addition there are one hundred half page illustrations and over two hundred smaller ones. Many valuable plates were provided by the Sunday School Times, of Philadelphia, and the Presbyterian Mission Press of Shanghai. The British and Foreign Bible Society kindly permitted the use of their set of newly revised maps, six in number.

The work is printed on good white paper and neatly bound in cloth in four volumes, averaging over six hundred pages each. The size of the page is 7½"x10½". It is provided with an index in both English and Chinese, the former being arranged topically in accordance with general Chinese practice and the latter alphabetically. The proof reading has been done with great care. In short, in their physical make up and general appearance, not to speak of their contents, these volumes surpass our expectations. They will compare most favorably with any other books on the market. Dr. Woods and the publishers deserve our thanks and congratulations.

It will interest many readers of THE UNION SEMINARY REVIEW to know that sales have been most gratifying. The manager of one of the leading publishing houses in Shanghai, a man of long experience, strongly advised a first edition of only one thousand copies. Last February, six months before publication, advance orders had been received for over five thousand copies. Having in mind the great number of Chinese preachers whose salaries range around $20 Mexican per month, the set was offered to advance subscribers at the remarkably low price of $3 Mex. Through the liberality of Mrs. Woods this price was still further reduced to evangelists in connection with the work of the Southern Presbyterian Missions. The price is now fixed at $5, which is about the cost of printing and binding. Under

present economic conditions it would be impossible for many in the Christian constituency to buy books of this size unless they are sold at less than the cost of production.

It goes without saying that there are defects and deficiencies in this Encyclopedia. But its excellencies are so many and its superiority so marked that we have no heart to point them out. Rather would we express gratitude to God that He has permitted our Church, through one of her representatives, and by her contributions for financing the publication, to render such a signal service to the cause of Christ in China. Interested friends contributed several thousand dollars to meet the cost of publication and then the Executive Committee of Publication, at the direction of the General Assembly, assumed the responsibility of carrying the undertaking to completion up to a limit of $20,000. A full financial statement has not yet been received, but the cost has been considerably below the limit. It is proposed to use the proceeds of the sale of the first edition for the purpose of financing a second edition.

May the editor realize his hope, expressed in the preface, that the Chinese Bible Encyclopedia be used to hasten the day "when men will be ashamed of the crudities and guesses which are now labeled 'Science' and 'Criticism' and will come back to the simple Gospel of a crucified and risen Saviour who is the only hope for China and for the world!"

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BOOK REVIEWS

Any book noticed in these pages may be had at publisher's prices from the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Texas.

THEOLOGY.

PRESENT TENDENCIES IN RELIGIOUS THOUGHT: *By Albert Knurdson, Theol. D., Professor of Systematic Theology in Boston University.* The Abingdon Press. New York; Cincinnati.

According to the author himself, the basal problem with which he deals is "The one as to whether Christianity will be able to maintain its vent in the modern scientific world"—"the crucial question of our

day." He says that "a definitive answer to it is impossible"; but that "such answers as have been given by Christian thinkers afford good ground for encouragement to the religious believer"; that "the unscientific idea of an absolute eternal authority has been relinquished"; but that "no serious loss seems as a result to have befallen Christianity"; that "summoned before the bar of experience, of reason and of utility, the Christian religion has in each case been able to give a good account of itself; and has done so without bowing the knee to any foreign master."

This remarkable conclusion he reaches by dealing historically, with "The problems of Biblical authority," with "experience as a basis of religious belief," with "reason as a basis of religious belief," and with "the social gospel and its theological implications."

The author leaves us with the impression that he aimed to be fair in the presentation and appraisal of the numerous critical philosophical, psychological, sociological, and theological theories which he had to present in bringing out the present tendencies in religious thought. He also leaves us with the impression that his standards for the judgment of the religious drifts of the last two hundred years are superficial and false. These standards are the teachings—current teachings—of natural sciences, biblical criticism of the historical sort, the idea of evolution. The following quotations will illustrate and confirm the view that these are his standards of judgment of religious tendencies: "The modern thought world cannot be found in the Bible. Between the natural science of the Bible and that of our own day a choice must be made and this for the modern man means necessarily the rejection of the belief in biblical infallibility," p. 115. "Another modern development that led to the same conclusion was the science of biblical criticism." "The scientific spirit of modern times" . . . "pressed for a national explanation of its origin." "At first this inquiry seemed sacreligious, but gradually it won its way until today its main conclusions are generally accepted by biblical scholars." He traces correctly this rationalistic criticism back through Wellhausen to Benedict Spinoza and remarks that, "This radical change of view relative to the origin of the Old Testament, of course, left no place for the belief in its infallibility. Indeed, it implies that considerable portions of it are unhistorical." Pp. 115-118. On page 119, the author says: "In general it may be said that the present attitude toward the New Testament is as free and critical as that toward the Old; and this attitude has become so general as to be virtually irresistible."

"Along with the development of biblical criticism, and to some extent involved in it, went the idea of evolution, which likewise has

an important bearing on the doctrine of biblical infallibility"; on page 120, "The very idea of evolution or historical growth rules out the notion of an infallible standard of truth."

On pages 121, *et seq.*, the author asserts: "What has made it possible for protestants to give up the doctrine of infallibility has been a change in their philosophy." He specifies three items in this change: First, the acceptance of the idea of the divine *immanence;* second, "The Kantian doctrine of the constitutive or creative activity of thought"; and, third, "The rejection of the empiristic psychology and dualistic metaphysics, that formed the background and basis of the doctrine of biblical infallibility." He asserts that this modern philosophy has also introduced a new test of truth—the pragmatic test—that it pays to hold such and such views.

After the manner of his school, he sets forth the findings of certain philosophical, psychological and sociological teachings as standards by which to appraise present tendencies in religious thought. His appraisal of these tendencies, if his mind works logically, must involve the works wrapped up in his standards of appraisal.

Learned as the author is, he is a sheep following the old bellwether Wellhausen in his ill-advised reconstruction of the Old Testament history. He is equally a sheep in his following of German idealism and current sociology.

THOS. C. JOHNSON.

THE CHURCH OF THE SPIRIT: *A Brief Survey of the Spiritual Tradition in Christianity. By Francis Greenwood Peabody.* The Macmillan Company, New York, Pp. 208. $2.

The author contrasts throughout this volume "The Church of Authority" and "The Church of the Spirit." The Christian religion, according to the former view, "is committed to a divinely established authority, or transmitted through a divinely inspired book. It may be the rock of Peter or it may be the rock of Scripture which thus guarantees stability; in either case the Christian Church assumes the form of an external, official, and authoritative organization. . . . The infallibility of the Pope and the inerrancy of Scripture are essentially kindred doctrines. . . Indeed . . the advantage is with the Catholic position. . . It has been justly said that 'this unintelligent attitude toward the Bible is at present the greatest obstacle to the prosperity of the Evangelical party'." On the other hand "the Rock on which the Church of the Spirit is built is the indestructible and substantial consciousness of a living God." Many times our heart is warmed, our conscience is stirred by what the author very brilliantly proceeds to say of the Church of the Spirit. We feel continu-

ally that he is speaking for us, and to us. But his distinction between the Church of Authority and the Church of the Spirit is not valid It is the Church which holds to the authority of the Sacred Scriptures that does the most to keep alive the Church of the Spirit.

ERNEST TRICE THOMPSON.

AUTHORITY IN RELIGION. *By Edward Grubb.*. The Macmillan Company, New York. Pp. 116. $1.25.

This book deals with the difficult problem of authority in religion. The author largely rejects such outward authorities as the infallible Church and the infallible Bible, and claims that they arose in the history of the Church when the spontaneous life of the Spirit began to wane. While he acknowledges a measure of truth in these external authorities, yet the real authority is internal and consists in the testimony of Christian consciousness, and in the witness of the Spirit. Now it is this position of the author that has led to subjectivism today. The well-known modernist position that every process of knowledge must pass through consciousness and be subject to her laws is a mere truism. Of course, if the mind is to know any fact or truth, it must make use of its own laws. The witness of the Spirit is an important truth—but no internal authority can dispense with the external authority of the infallible revelation. Without some external authority it is easy to drift into subjectivism.

CECIL V. CRABB.

LIBERAL CHRISTIANITY. *By William Pierson Merrill.* Pp. 170. $1.75 The Macmillan Company. New York City.

Dr. Merrill is minister of the Brick Presbyterian Church in New York City. He writes for that not inconsiderable number of Christians who are distinctly liberal in their theology, but still evangelical in their faith. He holds with the fundamentalist to the authority of the Scripture, but it is a moral and spiritual authority, not dogmatic authority based on inerrant records. Christ is the one Mediator in the sense that He is the one in whom God and man meet and find each other. But "the liberal Christian, let it be frankly said, neither assigns or grants to the death of Christ any such exclusive place as is given to it in the system of the dogmatic authoritarian." We may add that Dr. Merrill writes with great charm and in simple, popular fashion. The book is recommended for those who wish to understand the evangelical wing of the liberal movement.

ERNEST TRICE THOMPSON.

CHRISTIAN SALVATION. *A Modern Interpretation. By George Cross, Rochester Theological Seminary.* The University of Chicago Press, Chicago. Pp. 254. $2.50.

This is one of the familiar "modern" treatments of religious themes. The author holds the familiar view that there was a progressive "paganization" of Christian Doctrine as it spread over the Roman Empire, and in its later conquests of the barbarians. Also, that the Reformers were too closely bound in the modes of Catholic thought to truly "reform" their doctrines. But, antecedent to this, he holds the view that the New Testament writers idealized and modified their picture of Christ, till we have the "Markan," the "Lukan," etc.—none of them historically accurate. Paul, of course, largely modified the Master's teachings, also.

In conformity with these views, he rejects the accepted meanings of words whose significance has long been fixed, which it is only confusion worse confounded to alter. He uses the words "vicarious," "justification," "atonement," "forgiveness," etc., but they do not mean what they historically meant. True, he is quite honest enough to endeavor to define the meanings he gives these words, but they end by being so radically different from the historic that they should never be used at all. The author does not state what he holds as to the crucial question of the Divinity of Christ. He definitely declines to analyze His personality. But like all these writers, he seems to make Jesus more than man but less than God. No mere human, no matter how exalted, could possibly do for the souls of men what they assert Christ can do, yet their description of what He does is definitely less than what a God would have done, and definitely less than what the Scriptures positively assert that Christ did do.

The book has a felicitous style, has many keen passages, and in its study of the work of the Protestant Reformers and its analysis of the errors of Roman Catholicism, it is especially able and suggestive, in spite of its unsympathetic attitude toward the Reformed Doctrines.

D. S. GAGE.

THE IMPRISONED SPLENDOR. *By J. H. Chambers Macaulay, M. A.* George H. Doran Company, New York. Pp. 223. $2.00.

Dr. Johnson once said, in reviewing some volumes of poetry, that had the authors not advertised the books as containing poetry, he should have been silent! The volume before us professes to face "the problem of the attitude of earnest and thoughtful men to organized forms of Christianity." The problem is solved by repetitiously

assuring his readers that behind all forms there is an "imprisoned splendor!" Had the author not promised a solution of his self-appointed problem we might have been silent.

As a matter of plain record the volumes does no more than to demand that Christianity get busy to proclaim its "values." To use current terminology Christianity must "sell itself!" This is doubtless one way of expressing Paul's idea that they can hear who have a preacher. But when one turns to the pages of this volume the "goods" are so variously presented, so unevenly displayed, so covered by phrases that are vague, that one does not easily detect the elemental selling quality. For the critical student it will seem that there is here too much analogy and not enough evidence. The continuity of the discussion is demanded by too frequent epigrammatic interruption. As Kant would say, there are too many concepts and not enough intuitions consistently built around and in the concepts. In substance the book has many fine and true contentions; in form, the book is hopelessly confusing.

GEORGE LANG.

THE CREATIVE WORK OF JESUS. *By Daniel Lamont, B. D., Helensburgh, Scotland.* George H. Doran Company, New York. Pp. 256. $2.00.

This able book is a refreshing delight among the multitude of "modern" and more or less unsound productions. Holding that the Cross of Christ is central to the Gospel, the author has attempted to restate the historic doctrines of the Reformed Faith, in such manner as to be helpful to the preacher who believes the old doctrines, but may be finding it difficult to present them to men bewildered and misled by the mass of false teachings heard on every side. He has succeeded finely. Holding to the true Divinity of Christ, to the Personality and Work of the Holy Spirit, to the real resurrection of the Lord's Body, he has given an able, suggestive study of Sin, of the Atonement, and of other vital themes, which is sound in the faith and attractively written. On only two points has he written so briefly as to possibly seem to throw doubt on the Orthodox faith, on the Virgin Birth and Predestination. But, in each case, a second reading seems clearly to show that he believes both, had no intention of casting doubt on either, but was referring to a misuse of each. As to the Virgin Birth, he says that some make it the single essential to a belief in the Divinity of Christ, and not being able to accept it, think that this ends the matter for good and all, and are thenceforth done with Christ as a Saviour, or as Divine. Here, the author

advices that they go on to other proofs of His Divinity. Study His Miracles, His Teachings, His Life, His Resurrection—surely, in the case of *such* men, a sensible course. Similarly, he merely deprecates misuse of the doctrine of Predestination.

The book will be found suggestive, putting old truths in new and vivid form and is well worth a reading by any minister. And its statement of these mighty doctrines is so simple and clear that it ought to be widely read by intelligent lay members, who would find its chapters greatly helpful in the clarifying of these important subjects.

DANIEL S. GAGE.

A SCIENTIFIC MAN AND THE BIBLE. *By Howard A. Kelly, M. D., LL.D.* The Sunday School Times Company, Philadelphia. Pp. 158. $1.25.

The pre-eminent achievements of Dr. Kelly in his own chosen science give special weight to what he has to say on the subject of religion. In the first chapter of this volume he gives an interesting brief autobiography from the spiritual point of view. He refers to an experience which came to him while confined to his bed from snow blindness out in Colorado; an experience worthy of a place along with those remarkable religious experiences narrated by Prof. James in his well-known work. Dr. Kelly tells us that in this he had a consciousness of God's presence lasting some minutes, which left a conviction never to be shaken—a certainty beyond what reason can give. Coming from such a man as Dr. Kelly, we cannot do otherwise than accept the testimony given to the reality of such an experience.

Other chapters deal with the Truth of the Bible, the Deity of Christ, The Virgin Birth, The Atonement, The Resurrection, and The Second Coming of Christ. These themes are dealt with in simple language, are thoroughly Biblical, and are deeply devotional in tone. The author is defending orthodox Christianity against modern departure from it, as well as against atheism. It seems altogether legitimate to ask, Can these modern departures produce characters of the type of Dr. Kelly? Can they show to the world the reality of fellowship with God? Dr. Kelly's life is his unanswerable argument for the trustworthiness of his faith.

A. F. CARR.

STUDIES IN CRITICISM AND REVELATION. *By Thomas Jollie Smith, M. A.* Fleming H. Revell Company, New York. Pp. 192. $1.50.

I consider this book well worth reading. It examines the radical criticism of Wellhausen and his followers from the conservative point

of view, and shows very clearly that the position of the Conservatives is not untenable. The argument that runs through the book for the reality of the spiritual universe is especially fine. The discussion of revelation and authority contains much sound and suggestive thought. The outstanding purpose of the author in his book is to make an appeal to the popular mind for the truth of the old faith as against the conclusions of modern critics.

JOHN C. SILER.

THE BIBLE.

THE OLD TESTAMENT. *A New Translation. Vol. II. Job to Malachi. By Rev. Prof. James Moffatt.* George H. Doran Company, New York. Pp. 561-1,031. Price $2.50 Net.

The first volume of this work was considered in a former issue of this Review. The second volume, recently from the press, includes that portion of the English Bible from Job to Malachi.

Much that was written of the first volume is true of the second. It is not an accurate and dependable translation, but an interpretation which must be discounted heavily for Dr. Moffatt's critical bias and for certain of his theological notions.

As in the first volume the Pentateuchal and Historical books were rearranged, or disordered, to conform to certain assumptions of documents and dates, so in the new volume Job and Isaiah are subjected to the same arbitrary methods. The modern conception of Job, that an original heretical book has been supplemented and revised until brought into orthodox form (see Jastrow and Buttenwieser), is followed by Moffatt in a way to mar effectually the real Job. The transpositions of chapters and sections, which Isaiah suffers at his hands, make of it a book quite other than our Isaiah.

Other books of the prophets are treated in the same rough and ready manner. No order of chapters, or verses within chapters, is sacred to Dr. Moffatt. How does he discover and manoeuver all of these displacements, which escaped the gruelling investigations of the ages? Not only Isaiah, but Hosea and Micah and others are clipped and pasted at will.

One instance of wilful abuse of translation must be mention. In the well-known Servant of Jehovah passage (Isaiah 52:13-53:12), there is no occurrence of the word "Israel" in the Hebrew. But Dr. Moffatt *thinks* the passage refers to Israel; therefore, he inserts the name twice; pure, illogical wilfulness.

His rendering of "Jehovah" of the American Revised Version as

"the Eternal," is abundantly discredited in his version of the Psalms, where in Psalm 23 and others its unfitness is evident.

There are many happy expressions and many pleasing rhymes and rhythms in his rendering of Hebrew poetry, especially in the Psalms. Altogether it is an interesting and profitable book to read, interesting and suggestive for the very idiosyncracies and perversities which deny it a place among true translations of the Holy Bible. Every earnest and scholarly effort to render the Bible into the thought and speech of our day is welcomed, but this does not mean that such individual efforts shall be accorded acceptance as authoritative and accurate translations.

EDWARD MACK.

PENTATEUCHAL CRITICISM. *By D. C. Simpson, D. D.* Oxford University Press, New York City. Pp. 210.

Bishop Ryle, introducing this book, characterizes it as a clear, temperate and reverent statement. We are assured in the Introduction, as in the book itself, that the devout believer in the Word of God has nothing to fear from the Critical Analysis of the Old Testament, whose exponents maintain on the basis of "assured results," "remarkable consensus of opinion," "with scarcely a competent scholar dissenting," that J E D and P and not the inspired Moses, were instrumental in giving us the early books of the Bible.

The fact of its brevity serves to recommend the book to the uninitiated. There are seven chapters, together with Appendix, Bibliography and Indices. By reason of comparative conciseness and a partial reduction of the radical acerbations the reader is piloted through the mazes of the Higher Criticism with some degree of satisfaction. The air is cleared for more accurate appraisal of the boasted achievements of the Critics; yet this book, as also the larger expositions of the same system of interpretation, serves only to strengthen the conviction that between the Radical Critics and Traditional Evangelistic Christianity there is little in common save the letter of the Law. The chapter on Divine Purpose in Hebrew Religion is interesting and suggestive, but a greater tax on the average student's credulity than the simple records and claims for so long believed by Christians the world over.

ROBT. F. GRIBBLE.

OUTLINE STUDIES IN OLD TESTAMENT HISTORY. *Adele Tuttle McEntire.* The Abingdon Press, New York. Pp. 235. $1.50.

As the title indicates, this is a book of elementary though fairly thorough character as relates to history in the Old Testament. The

treatment is divided as follows: Chronology, Outlines (Events, Characters, Geography, The Prophets), Phrases from the Bible, Quotations from the Poets, Tests and Lesson Plans, Index and Synopsis. Illustrative maps are found in connection. Although based on the Radical Criticism and out of harmony in many instances with the conservative standards, the book does afford us an interesting and helpful attempt towards making provision for adequate instruction of non-sectarian nature for credit in high school course.

ROBT. F. GRIBBLE.

SERMONS ON OLD TESTAMENT CHARACTERS. *Rev. Clovis G. Chappell, D. D.* George H. Doran Company. Pp. 169. $1.60.

Those who have read any of the other three volumes of Dr. Chappell's sermons on Bible characters will welcome this fourth volume. The author certainly knows how to analyze a Bible character and present the message of his life in a graphic, practical way. The book is rich in mental and spiritual stimulus.

M. RYERSON TURNBULL.

THE MASTER LIFE. *By W. P. Livingstone.* George H. Doran Company, New York. Pp. 405. $2.50.

The subtitle, "The Story of Jesus for Today," gives the idea and purpose of the book. It is a very attractive, interesting narrative of the Life of Christ in popular form. The author follows the Gospels closely and weaves much information as to the customs of the times of Jesus into the narrative. In style the book is much like a volume of popular fiction. People will read this life of Christ with delight and will derive much good from it. I feel that the author has not done justice to Paul and his work in the closing chapter, "What Came After."

JOHN C. SILER.

EVERYMAN'S LIFE OF JESUS. *By James Moffatt.* George H. Doran Company, New York. Pp. 242.

A continuous narrative of the Life of Jesus, in the words of the four Gospels, as translated by Dr. Moffatt in his New Translation of the New Testament. Each chapter, following Dr. Moffatt's own chronology contains an illuminating introduction which sets before us, briefly, but vividly, the setting of the words which follow. Based on the results of critical scholarship, there are some omissions and rearrangements which we do not like; none the less it is the Life of Jesus

from a fresh standpoint, in which we gain a compelling picture of our Lord and Master.

ERNEST TRICE THOMPSON.

THE MAN NOBODY KNOWS. *By Bruce Barton.* Bobbs-Merrill Company, New York. Pp. 220.

The author's purpose is well stated as follows: "This is an attempt to discover the real Jesus of Nazareth. To take him down out of the stained glass window; to show what kind of man he must have been to have done the things history accredited to Him; to put Him before the modern business man in terms familiar to business." The picture is one-sided, over-emphasizing the humanity of Jesus, ignoring His divinity—often distorted, for Mr. Barton is a business man, and sees in Jesus the Founder of Modern Business—yet the author has emphasized neglected traits in the character of Jesus, and in crisp and pungent English given us an unforgettable portrait of the Master of Men.

ERNEST TRICE THOMPSON.

"THE MAN CHRIST JESUS." *By W J. Dawson.* The Century Company, New York. Pp. 452. $3.00.

The title suggests the motive of the book. Dr. Dawson thinks that many people are ready to believe in the Jesus portrayed in the gospels, and to love Him and follow Him with loyal hearts, who are yet unable to accept the dogmatic Christianity of the churches. With this idea in mind, he has undertaken to present to us the real Jesus of Galilee and Olivet, in His human tenderness and grace, as distinguished from the majestic theological Christ of the creeds.

The book was manifestly written with deep feeling and fervor of spirit. It carries a glow which reflects the author's sincerity and personal devotion to Christ, and his vivid sense of the reality of that which he describes. It is a pleasant book to read; the style is chaste; the literary workmanship is admirable. On the whole, it is a worthy and impressive retelling of the gospel story.

We wish that the author were not quite so hard on theology, in his introduction, and that the deity of Christ were more adequately stated in the last chapter; but, even so, this book can be read with appreciation and profit by those who hold a full-orbed view of our Lord's person.

JOSEPH DUNGLINSON.

JESUS OF NAZARETH. *By Joseph Klausner. Translated from the original Hebrew by Herbert Danby, D. D.* The Macmillan Company, New York. Pp. 434. $4.50.

This book has the distinction of being the first Life of Christ written by a Jew in the Hebrew language for the use of Jewish readers. Dr. Klausner is a leading Zionist and a distinguished Jewish scholar and writer. In many respects he makes a valuable contribution to the literature on Jesus Christ by this book. This book is of value to the student of the life and times of Jesus, because of the great amount of information it contains bearing on the conditions and Jewish customs of that time. The chapters devoted to "Political Conditions," "Economic Conditions," "Religious Conditions," contain a wealth of valuable information on the times of Jesus that make the book of value in the library of any minister. The chapters on the sources and on the history of thought concerning Jesus show a wonderful amount of reading and research. The book, too, is interesting as showing how the learned Jews of today regard Jesus. To Dr. Klausner He is a Jew, a Pharisee of the Essene type, deluded as to His Messiahship; His miracles either imaginary, accidental, or wrought upon nervous subjects, yielding easily to the influence of His personality; His resurrection a delusion, Joseph moved the body from his tomb, the distraught disciples saw visions which they mistook for appearances; yet, withal, He is the greatest ethical teacher of the Jewish race, but made the mistake of separating His ethics from the Jewish ceremonial law, thus making His teaching impractical for conditions in this present world. The book is not only a life of Jesus, it is at the same time a defense of Judaism. It takes great pains to show the Jews in the right in their rejection of Jesus as their Messiah. The apology for Judas is painful, but interesting. The book is an adroit, skillful presentation of the Jewish position as to Christ. It handles the Scriptures to suit its cause and convenience, and shows a complete misapprehension of the Christian's understanding of Jesus; all this is to be expected. However, the book may be regarded as a step towards Jesus.

JOHN C. SILER.

A SMALL TOWN MAN. *Mary Austin.* Harper and Brothers. Pp. 230.

This book first appeared in 1915 under the title "The Man Jesus." Since then the author has revised the original edition of her book and added two or three chapters. It is the attempt of another unbeliever in the authenticity of the Gospel records, in the supernatural element of the Bible, and in the deity of our Lord, to account

for the remarkable life and influence of Jesus of Nazareth. She explains His life on the ground that He had "a genius for mysticism." In a sentence, here is her explanation of Christ, "Jesus was a mystic, in whom truth, cognized by the incorruptible, inknowing self, arrived uncolored in the immediate intelligence!" (The exclamation point is ours.) No wonder "The Christian Century" reviewed this book—along with Bruce Barton's "The Man Nobody Knows," and Frank Crane's "Why I Am a Christian"—under the general title, "Amateur Discoverers of Religion." How much easier it is to believe the truth about Jesus than any one's explanation of Jesus!

M. RYERSON TURNBULL.

STUDIES IN THE LIFE OF CHRIST. *By H. Bruton Sherman.* Association Press, New York.

This book contains thirty outline studies in the Life of Christ, and when used in connection with the author's Harmony of the Gospels, makes a splendid guide to the study of the Life of Christ. It is a very helpful book both for private and class study.

JOHN C. SILER.

DRAMATIC STORIES OF JESUS. *Albert Louis Banks, D. D.* Funk & Wagnalls Company, New York. Pp. 310. Price $2.00.

This book covers in twenty-one short dramatic stories the Life of Jesus. A sanctified imagination is a good asset. But to the reviewers' mind it is a question how far this may be carried without detracting from the simple Bible narrative. The mechanics of the book are good—print, paper and profuse illustrations from the best paintings of the Life of Jesus.

ERNEST THOMPSON.

Charleston, W. Va.

"THE MAN OF SORROWS." *Albert T. W. Steinhauser.* The Macmillan Company, New York. Pp. 311. $2.25.

A book of forty Lenten Devotions; from the Counsel of The Chief Priests and Elders to Kill Jesus to the Sealing of the Tomb. The plan of each chapter is a brief examination of a passage of Scripture, followed by a meditation, a prayer, a sacred poem or hymn and a benediction. In style the book is topical and exclamatory.

ERNEST THOMPSON.

Charleston, W. Va.

OUT-OF-DOORS WITH JESUS. *By Bishop William A. Quayle.* The Abingdon Press, New York. Pp. 223. $1.50.

The distinguished author of this book passed to his eternal home on March 9, so it is probable that this is the last book from his facile pen. It is indeed a fitting close to this career of poetic authorship, for Bishop Quayle was above all a poet who could see the beauty in the commonplace things about us. This is a delightful book of rare charm and beauty. It breathes from every page the spirit of Jesus as He lived and taught in the out-of-doors. If you are looking for a gift for a friend, I suggest this charming book, but read it yourself also that you may refreshed by it.

JOHN C. SILER.

THE GREAT THEMES OF JESUS. *By William Thomson Hanzsche, M. A.* Fleming H. Revell Company, New York. Pp. 159. Price $1.25.

Here a thoughtful pastor presents some of the great themes of Christianity in a series of striking and suggestive studies. The style is chaste and simple, and the applications practical. Some of the chapter titles are: The Authority of Jesus; Truth; The Kingdom of God; Faith; The Atonement; The Mystic Presence; Prayer.

It is a book well worth reading.

HENRY WADE DUBOSE.

THE KINGDOM OF HEAVEN. *By Elbert S. Todd.* The Abingdon Press. Page 154. $1.00.

The author says in his preface that he makes reference "almost exclusively to the teachings of Jesus." His texts as they head the various chapters are gathered from a wide range of reading, but he sticks fairly close to his claim that "the four gospels are four judges on the bench of a supreme court from whose decision there is no appeal." The Kingdom of Heaven is a new world scheme, and Jesus uses the phrase as the best possible one to describe the relation which he sustained to his followers, and which they sustained to Him, to each other and to the world about them. It might be well for many of us to face honestly the question which forms the title of chapter 17, "Was Jesus Mistaken?" It does seem at times as though some of us thought so. At any rate, books of this sort are worth while, provided they lead us to definite study of our own.

D. P. MCGEACHY.

THE MOTHER OF JESUS: HER PROBLEMS AND HER GLORY. *By A. T. Robertson.* Geo. H. Doran Co., New York, 1925. Pp. 71. $1.00

An inductive study, based on the records, with striking translations and intriguing freshness. The little data available could hardly support any further conclusions; yet most of us will find something new here.

THE INCARNATE GLORY. *An Expository Study of the Gospel According to St. John. By William Manson, M. A., Professor New Testament Language and Literature, Knox College, Toronto.* Geo. H. Doran Co., New York, and T. T. Clark, London. Pp. 250, including bibliography and index.

This attractive volume forms part of "The Humanism of the Bible" series, the aim being "to set forth the human experience that underlies, and is reflected in, the Bible." The author is both modern and devout, and seems more conservative than he realizes, or is willing to admit. Very suggestive: sermons sprout from the pages.

WILLIAM T. RIVIERE.

HUMAN NATURE AND THE GOSPEL. *By William Lyon Phelps.* Charles Scribner's Sons, New York. Pp. 301. $2.00.

In this volume the brilliant Professor of English Literature at Yale University discusses some of the principal events of the Gospel story. He begins with an account of the birth of Jesus and closes with some comments upon the Apocalypse. There are many fine things to be said about this book. It is written in a style that is worthy of the distinguished author. The incidents and principles that are dealt with are illuminated and emphasized by numerous striking illustrations from secular literature. The characters which played their parts in the dramatic events of the New Testament are made to pass in review before the reader in such a way as to enable him to think of them as real human beings, with human hopes, aspirations, strength, weaknesses, courage, cowardice, heroism, and baseness. And, best of all, the book makes one feel that the Master is one who can be known intimately, and whose teachings and ideals have an important bearing on the practical concerns of daily living.

W. L. CARSON.

ST. PAUL ON TRIAL. *By J. Ironside Still, M. A., D. D.* Geo. H. Doran Company.

The contention of this author is that the Book of Acts was primarily

a legal brief, intended to present the Apostle Paul's case before the Roman tribunal, and that the Pauline epistles are corroborative evidence bearing out this theory. In this he coincides with Aberle, a German professor of the Baur school. The book contains an exhaustive analysis of the Book of Acts and shows where and how the Pauline epistles fit in with this view of the construction of Acts. To say the least, the book is different, and it gives the student a different viewpoint. It is helpful in many ways, even though one does not agree with the author's main contention. Such a view necessarily delimits and degrades the plan and purpose of Luke, as well as that of Paul in writing his epistles. Luke intended to write a history of the early Church as it had come under his observation or to his knowledge. We have two sections of his history and the third was probably lost. But to read the other man's view will help you to clarify your own.

B. C. Bell.

Literature of the New Testament. *By H. R. Purenton and C. E. Purenton.* Charles Scribner's Sons, New York. Pp. 186. $1.25.

When I started to read this little book, I thought, "Well, this is a dull, dry book on the Higher Criticism." But to my surprise I found it a very readable, interesting volume. A short sketch is given of the authorship, style, date, and message of each book of the New Testament. The author seems to accept the supernatural message of redemption in the Bible. He seems, however, to accept many of the Liberal views of the New Testament. He does not think that the Pastoral Epistles were written by Paul, but by some one who used his name fifty years after his death.

Cecil V. Crabb.

"The Beauty of the New Testament." *Burris Jenkins, D. D.* George H. Doran Company, New York. Pp. 240. Price $1.60.

This book is subdivided into four books.

Book 1: "Jesus in the Gospels," deals with the poetry, miracles, epigrams and short stories of Jesus, His dealings with men and women and His choice of friends as well as the incidents of His birth and death.

Book 2: "The Church in the Acts," shows the growing universality of the Church with some specimens of its oratory.

Book 3: "Paul and His World Evangel," brings before us *Paul's life and letter and literary style.*

Book 4: "Leading on to Revelation," deals with the rest of the Epistles and the Revelation.

The book is exceedingly interesting from the standpoint of the literary values of the New Testament.

ERNEST THOMPSON.

Charleston, W. Va.

BIBLE SNAP-SHOTS. *Amos R. Wells.* Fleming H. Revell Company. New York. Pp. 196. $1.50.

The title well describes the contents of the book, for the volume contains ninety brief, interesting sketches of familiar Bible scenes with some attempt at exposition and application. Some ministers might find the book helpful in stimulating them to a fuller study of the various incidents, and in suggesting the lines along which their study should proceed.

M. RYERSON TURNBULL.

THE LOCAL COLOR OF THE BIBLE NEW TESTAMENT. *Budden and Hastings.* Charles Scribner's Sons, New York.

This is the third volume of a series and is devoted exclusively to the New Testament. Most of the material of this book could be found in a good modern Bible dictionary, but it is exceedingly convenient to have this valuable material arranged in the order the authors have adopted here. A section of the book is given to the four Gospels, a section to the Acts, and a brief section to each one of the Epistles. There are two good indices, one to subjects and one to Biblical references. It is a most handy volume, and will prove most helpful to any New Testament student in giving him the background of the Bible narrative.

M. RYERSON TURNBULL.

WHO'S WHO IN THE BIBLE. *By E. Fletcher Allen.* G. P. Putnam's Sons. New York. Pp. 191.

This is an alphabetical list of brief biographies of those who made some particular contribution to the historical development of religious history or religious thought.

The books contains nothing that would not be found in a good Bible dictionary. Its chief value is the alphabetical list whose usefulness is hampered for lack of an index.

HERBERT S. TURNER.

RELIGIOUS EDUCATION.

THE CURRICULUM OF RELIGIOUS EDUCATION. *By George Herbert Betts.* The Abingdon Press, New York. Pp. 535. $3.00.

THE CURRICULUM OF RELIGIOUS EDUCATION. *By William Clayton Bower.* Charles Scribner's Sons, New York. Pp. 283. $2.25.

Dr. Betts, Professor of Religious Education at Northwestern University, has written the pioneer book in this field, which is a major contribution to the study of the subject. In it he gives us a short history of the development of the curriculum, a fine statement of the principles governing the choice of materials for the curriculum, and an evaluation of existing curricula. The style is attractive, and the subject matter well chosen; but his attitude toward the Bible is so liberal as to invalidate some of his conclusions. The book, however, is indispensable to one desiring a knowledge of this subject.

While Dr. Betts thinks of the curriculum as an organized body of knowledge, Dr. Bower's thesis is that the true curriculum is experience. Instead, therefore, of having our scholars study a regular course of instruction, we should lead them through the experiences they should have in each stage of their life. He doesn't discount knowledge, but he makes the starting point the experience of the pupil. While Dr. Bower's viewpoint is new to most of us, it is that of an increasing number of educators, and deserves careful consideration. Though the approach is new and difficult, he writes so clearly that one always knows just what he means. Because he is so far in advance of what is possible for the average school the book is of value only to the man specializing in religious education.

W. TALIAFERRO THOMPSON.

METHOD IN TEACHING RELIGION. *By George Herbert Betts and Marion O. Hawthorne.* The Abingdon Press, New York. Pp. 488. $3.00.

DYNAMICS OF TEACHING. *By Henry Edward Tralle, M. A., Th. D.* George H. Doran Company, New York. Pp. 190. $1.60.

CREATIVE TEACHING. *By John Wallace Suter, Jr.* The Macmillan Company, New York. Pp. 159. $1.00.

PROJECTS IN WORLD-FRIENDSHIP. *By John Leslie Lobingier.* The University of Chicago Press, Chicago. Pp. 177. $1.75.

Dr. Betts has given us a book of first importance in this field also. He maintains at the outset that religion is "a way of life" for which

ideal, guidance and strength are supplied by a supernatural Power, and that religion so conceived can be taught "in the sense of making the individual aware of this divine agency, of preparing him to receive and make use of it, and of opening ways for carrying its influence over into expression." Then he discusses the original nature of the child, the aim of religious education, and the laws governing the learning process. The second half of the book is given to a study of the different types of teaching, such as the project method, the story, dramatization, manual arts, etc.

The book is written in Dr. Betts' delightful style, and contains a vast amount of helpful information. But it is not fair to the Calvinistic position in its statement of it, and is not in harmony with our idea of the Bible. If one can read selectively there isn't a more valuable book on this subject. It would be unwise to put it into the hands of an untrained teacher.

Dr. Tralle's book is smaller and simpler, and without wrong doctrinal bias. It is practical, and fine in its emphasis on the necessity of developing a clear and single teaching aim for each lesson.

Dr. Suter, in a sub-title, calls his book "Letters to a Church School Teacher." The chapters are just that—charming, non-technical letters, wise and inspiring. But again we face a liberal attitude toward the Bible.

"Projects in World-Friendships" contains an illuminating discussion of the project method, and a number of projects actually worked out by scholars in different departments of the Sunday school from the Primary through the Senior. It will suggest a new and an effective way of teaching missions.

W. TALIAFERRO THOMPSON.

DECISION DAY TALKS. *By Charles Francis Carter, D. D.* Fleming H. Revell Company, New York. Pp. 59. 60c.

COMING TO THE COMMUNION. *By Charles R. Erdman.* Presbyterian Board of Christian Education, Philadelphia. Pp. 79.

There are three straightforward addresses in Dr. Carter's little book. While there is nothing very original or striking about them, they abound in good illustrations.

Dr. Erdman's pamphlet, with six chapters on the essential things about the Christian life new Christians should understand, is admirably adapted to the use of a pastor's class for preparing young people for church membership. I have used it.

W. TALIAFERRO THOMPSON.

AVERAGE BOYS AND GIRLS. *By A. H. McKinney.* Fleming H. Revell Company, New York. Pp. 111. $1.00.

In a book that the most unlearned would read eagerly and understandingly, Dr. McKinney proves that boys and girls are alike basically, and yet so different that each must be treated in a different way. He also shows that they are of such value as to deserve the best we can give.

W. TALIAFERRO THOMPSON.

CHURCH AND COMMUNITY RECREATION. *By Albert B. Wegener.* The Macmillan Company, New York. Pp. 248. $2.25.

BIBLE QUOTATION PUZZLES. *By J. Gilchrist Lawson.* W. P. Blessing Company, Chicago. Pp. 106. $1.00.

COSTUMING A PLAY. *By Elizabeth B. Grimball and Rhea Wells.* The Century Company, New York. Pp. 133.

Dr. Wegener, who is a professor in Drew Theological Seminary, presents a splendid discussion of the value of recreation, and of the principles which should guide in working out a program for a Church or a community. His book is sane, and moves on a high level as he deals with the relation of the Church to dancing, card playing and such amusements. Half of the book is practical in the extreme, treating in a detailed way plans for recreation.

We have in the second book a puzzle for every Sunday in the year based on fifty-two great Scripture passages. It is somewhat similar to the cross-word puzzle, though not the same, and, with by own children, not so fascinating.

The directions in Costuming a Play are so clear and comprehensive, the plates are so numerous, and the range of subjects so wide (from the ancient Egyptians through our own Civil War period), that with it in hand one could prepare costumes for almost any play or pageant.

W. TALIAFERRO THOMPSON.

THE LITTLE CHILDREN'S BIBLE. *Edited by Canon A. Nairne, Sir Arthur Quiller-Couch, and T. R. Glover.* The Macmillan Company, New York. Pp. 121. 90c.

THE OLDER CHILDREN'S BIBLE. *Edited by Canon A. Nairne, Sir Arthur Quiller-Couch and T. R. Glover. The Macmillan Company, New* York. Pp. 296. $1.50.

The names of the editors guarantee the excellence of these books. The first volume is for children from four to seven. It contains the

Life of Christ in brief form, with certain narrative portions of the Old Testament introduced as "Stories Jesus would learn from His mother." The type is suited to children of this age, the Authorized Version is used almost without change, though the paragraphing is new, and the passages used are well chosen. The twenty-third Psalm is strangely put under "Stories told by Jesus," instead of under "Stories Jesus learned from His mother."

By "older children" the editors mean those from eight to eleven. The selections in this book are based on a syllabus made for the use of children in "Elementary Schools and in Junior Forms of Secondary Schools." Again the Authorized Version is used, and again we find a book that delights the eye and the mind.

W. TALIAFERRO THOMPSON.

THE CHILD: HIS NATURE AND HIS NEEDS. *Edited by M. V. O'Shea.* The Children's Foundation, Valparaiso, Indiana. Pp. 516. $1.00.

All parents, teachers, preachers interested in the child should have this remarkable book. It is a thorough discussion of the child's nature and needs by those who have made a special study of the subject. This book is a labor of love in the interest of the child, and is not sold at a profit, but at the bare cost of publication. It is a wonderful value for a dollar. Order from the Children's Foundation.

JOHN C. SILER.

HOMILETICS.

THE ART OF PREACHING. *By Rev. Professor David Smith, M. A., D. D.* George H. Doran Company, New York. Pp. 221. $2.00

IN QUEST OF REALITY. *By Rev. James Reid, M. A.* *George H. Doran* Company, New York. Pp. 200. $1.75.

DRAMATIZED SERMONS. *By Rev. Robert C. Hallock, Ph. D., D. D.* George H. Doran Company, New York. Pp. 221. $2.00.

Dr. Smith's book is good; but I was somewhat disappointed in it because I expected too much from the author of "In the Days of His Flesh" and "The Life and Letters of St. Paul," or because I could not help comparing it with Dr. Charles R. Brown's brilliant book with the same title.

The first part of the book covers new ground as it treats "Jewish Preaching," "Greek Rhetoric" and "Apostolic Preaching." Then we are at home with "The Preacher in His Study" and "In the Pulpit." The last chapter on "Pastoral Visiting" contains this interesting pas-

sage, "St. Paul exhorts Timothy to 'give heed to reading, to exhortation, to teaching.' 'Continue', he says, 'in these things' . . . But nowhere in his Pastoral Epistles does he require that a minister of the Gospel should expend his time and his strength in a ceaseless round of visitation among his people's homes." Further in his discussion of this subject he speaks in this way of our Lord's injunction to His disciples, "Go not from house to house," "whatever may have been His precise intention here, this much is plain: their office was preaching, and He would have them shun the distraction of private intercourse. Their business lay with the multitude rather than with individuals."

Dr. Reid stirred my mind into alertness by his fresh and suggestive way of putting things new and old, and by the vigor of his thought. His book made me wish to return to the pastorate, and gave me a score of ideas for sermons. His chapter headings are: "The Preacher's Task," "The Preacher's Audience," "Some Types of Preaching," "The Technique of Preaching," "The Preacher Himself"; but they hide rather than suggest the richness of the book.

In a day when Dean Inge is discounting the importance of preaching it is heartening to find both of these strong thinkers expressing at length in the first pages of their books their conviction that real preaching is greatly worth-while.

Let Dr. Hallock describe the approach his type of sermon makes to truth: "In this method the speaker sets forth each Bible character and episode, with spiritual lessons, in living and vivid form, not by mere description and abstract statements, but by 'acting out' before the hearers whatever story is studied, whether the Rich Man's debate with his soul, or the vast tragedy of the Judgment." While he confesses that such a method is new in its application to Homiletics, he shows in his short introduction that it is used much in the Bible. He advises us to employ this method only occasionally and warns us that to use it successfully two things are necessary: "hard work and spiritual sincerity." He might have added two others, a vivid imagination and dramatic gifts.

Seventeen sermons fill the body of the book. They are well conceived, and written in a living style, and would be suggestive to one who preached in the accustomed way.

W. TALIAFERRO THOMPSON.

DORAN'S MINISTERS MANUAL. *Compiled by Rev. G. B. F. Hallock, D. D.* George H. Doran Company, New York. Pp. 550. $2.00.

This book is a crutch for the lame, a boon to the lazy, a snare for the unwary, and perhaps a help to the prudent. The objection to a

book like this is that it does too much for the preacher. There is a sermon outline with illustrations and suggestions for both morning and evening, a children's sermon, a long prayer, an offertory prayer, an outline of the Sunday-school lesson and blank pages for sermon notes for each Sunday of the year 1926. Even the Scripture lesson and the hymns are suggested. I am not blind to the usefulness of a book like this if wisely used, for it does contain a lot of suggestive material, but I would advise the young minister to be chary of a book that seeks to do as much of his mental work as this book does. Better dig.

JOHN C. SILER.

BRITISH PREACHERS, THE MEN AND THEIR MESSAGE, 1925. *Edited by Sir James Marchant, K. B. E., LL. D.* Fleming H. Revell Company, New York. Pp. 303. $1.75.

This is a collection of twenty-one sermons by as many British preachers of the day. It is the first of an annual volume of sermons by British preachers. Included in this volume are sermons by the Reverends L. P. Jacks, R. J. Campbell, John A. Hutton, James Black, Dean Inge, F. B. Meyer, John Kelman, Charles Brown, Norman Maclean, and others not so well known in this country. With each sermon there is a very brief biographical paragraph giving the ministerial history of the preacher. This book emphasizes the large place that preaching still has in Great Britain, and it will help acquaint us Americans with Britain's prominent preachers.

M. RYERSON TURNBULL.

SERMONS BY LEADERS OF THE SCOTTISH PULPIT. *Edited by D. P. Thompson, M. A.* George H. Doran Company, New York. Pp. 249. $2.00 net.

These are selected sermons by twenty-one of the foremost preachers in Scotland, and this bare statement is sufficient to evoke the interest of all those who are familiar with the power of the Scottish Pulpit. Here we have one sermon each from James Black, Norman Maclean, George H. Horrison, Herbert L. Simpson, Laughlin MacLean Watt, and sixteen other outstanding preachers of Scotland.

A perusal of this work will repay any one, as might be expected and as is the case in America today also, the emphasis is very little on the doctrinal, but more on the practical and evangelistic and prophetic sides of life. Moreover, it is obvious that many of these men have departed far from the way of Theological thinking, which still obtains in our Church, as we endeavor to stand true to the Bible and its standards.

A. D. P. GILMOUR.

SOUL WINNING SERMONS. *By R. A. Torrey.* Fleming H. Revell Company, New York. Pp. 485. $4.00.

These twenty-six sermons are the ones most frequently used by Dr. Torrey in his evangelistic meetings. In point of doctrine, they are uncompromisingly orthodox. There is no distinction or charm of style, other than clearness; everything is subordinated to definiteness of impression and urgency of appeal. The reader will find here an absolute reliance on Scripture, strong convictions stated in a clean cut way, some vivid stories of incidents from the evangelist's experience, and an insistence on faith in Christ as the only way of salvation.

JOSEPH DUNGLINSON.

"BIBLE SOUL WINNERS." *By Dr. Louis Albert Banks.* Fleming H. Revell Company, Publishers. Pp. 188. Price $1.50.

The fourteen chapters of this book are fourteen sermons. Each chapter begins with a text which is discussed in a somewhat popular form with many quotations.

A few of the titles will indicate the atmosphere of the book.

Mary Magdalene—"A Rose That Blossomed in the Rain."

"Christ's Power to Renew Withered Lives."

"Two Famous Men Who Changed Places When They Died."

DUNBAR H. OGDEN.

FIELDS OF GLORY. *By Russell H. Conwell, D. D.* Fleming H. Revell Company, New York. Pp. 158. $1.25.

Dr. Conwell himself is in this book. Those of us who have heard him will know what to expect in its chapters. They are really sermons and were taken down by a stenographer as they were delivered. We are told that Dr. Conwell practically never writes in advance what he is to say. He seems to follow Beecher's ideal, "Keep the barrel full and when you need to draw, turn the spigot and let nature caper." The subjects of his sermons and the incidents which illustrate them are largely drawn from his every-day work. Perhaps few of us could do this sort of preaching, and yet it might be well if we were prepared to do it on demand.

D. P. MCGEACHY.

EVOLUTION.

THE DOGMA OF EVOLUTION. *By Louis Franchard More, Professor of Physics, University of Cincinnati, author of "The Limitations of Science."* Princeton University Press, Princeton. Pp. 335. $3.50.

This volume contains the lectures delivered by Professor More at Princeton University, January, 1925, on the Louis Clark Vanuxem Foundation. It is worthy of careful reading by persons interested in the subject of Evolution. It is a learned, thoughtful and able work.

The book is not without some rather marked defects: It has no full table of contents, the table given consisting only of the mere subjects of the lectures. It has no index. The paragraphing is not always well done. Many sentences are too long and not clear till after a second reading. The author's use of the term psychology indicates that, at times at least in his view, psychology is a mere science of the phenomena of consciousness, whereas a true study of psychology leads to the thing whose phenomena are noted in consciousness, and must deal with it—the substantial spirit or soul. His language is indeed the language of a good deal of book "psychology," but a great deal of book psychology is superficial—a fruitage of a false idealistic monism, or a more false materialistic monism. The philosophy of the author is, we think, and we have read the book with care, not consistent throughout the lectures. Occasionally he talks like a philosophical idealist, at other times he seems to be profound believer in dualism—dualism of substance. His view of the Bible has been too much influenced, consciously or unconsciously, by rationalistic higher criticism—a criticism dictated largely by false philosophies. His definition of miracle, while serving his purpose, wants in discrimination; nevertheless his lectures constitute a great book.

They constitute a great critique of Evolution. Some years ago we read a no mean book, entitled *The Deathbed of Darwinism*—a work largely made up of digests of other works which had been written against Darwinianism by other scientists and biologists. If that book was properly labeled, *The Death-Bed of Darwinism*, this book by Professor More might well be described as *The Dissection of the Dead Body of Darwinism.*

He presents the doctrine of Evolution under four different aspects; and he summarizes his conclusions as follows: "The first of these is the general statement of Scientific Evolution. From the facts which have been accumulated by biologists relative to organic species and heredity, a general law has been accepted as a part of biological science. According to this law, species are mutually related in such

a way that those forms now in existence are modified forms of previous species. Since this law is capable of statement as a scientific generalization which can be supported by observation and experimentation, it is a thoroughly justifiable assumption and one with which we have no quarrel.

"Secondly, the attempt has been made to determine the cause of Evolution and the method by which the species vary. From this attempt have arisen the hypothesis of natural selection, inheritance of acquired traits, mutation, etc. I have contended that these hypotheses are not proved, and are really metaphysical and unverifiable in character.

"Thirdly, the hypothesis of the cause and method of Evolution inevitably lead to a mechanistic philosophy in which the phenomena of life are to be explained by physical and chemical processes. Biology is thus linked with physics. The facts are against this mechanistic view of life and the hypotheses are unjustifiable assumptions.

"Fourthly, the hypothesis of biological evolution have been expanded to include the psychological realm of consciousness and the social and ethical life of man. This aspect of evolution is based, not on scientific foundations of biology, but on the metaphysical attempts included in the second and third categories. It is this phase of evolution which has created confusion and disaster." Pp. 303-304.

Our author deals, by the way, crushing blows to the psychology of Behaviorism and to the philosophy of Mechanism to which evolutionists inevitably tend. He illustrates the extreme credulity of the evolutionists, for example, the credulity of Huxley, who asserted: "Remarkable as are the powers, or, in other words, the forces which are created by living beings, yet all these forces are either identical with those which exist in the inorganic world, or they are convertible into them." He makes it perfectly clear from the confessions of Evolutionists of rank that they know nothing as to the methods and cause of Evolution, perfectly clear that there is *no evidence* that any one species has been derived from a distinct species; that the gulfs between the inorganic and the organic, between the vegetable and the animal, between all lower animals and man remain unbridged to this day; that so far as evidence goes the only way in which the inorganic can be lifted into the realm of the organic is through the functioning of a previously existing organism; that the mere development of an irrational animal has never been known to turn it or its progeny into rational and moral animals; that the acceptance of Evolution of the type advocated by Spencer, Darwin, Huxley, Haeckel, Fiske, *et cet.*, by the Church and by the educated world has had force in bringing upon our age unspeakable evils, including the World War. These

judgments of the author are of weight to the thoughtful reader, because of the mass of facts by which the author supports his critical judgments. He gives the impression that, after all, the account of creation given in what he calls the Creation Story of Genesis, deserves larger respect than any other cosmogony, ancient or modern.

The younger brethren in the ministry, if troubled, or interested in what is called Evolution, should get this book and read it.

THOS. C. JOHNSON.

"THE CASE AGAINST EVOLUTION." *By George Barry O'Toole.* Macmillan Company, New York City. Pp. 408. $3.50.

"THE EARTH SPEAKS TO BRYAN." *By Henry Fairfield Osborn.* Charles Scribner's Sons, New York City. Pp. 91. $1.00.

Dr. O'Toole is a Roman Catholic Scholar, a teacher of theology in one school, and of animal biology in another. His book bears the "Nihil Obstat" of the Censor Librorum, and the "Imprimatur" of Patrick Cardinal Hayes. All that it lacks is a word "ex-cathedra" from the Pope. The trouble caused the Roman Catholic Church by Pius IX's famous Encyclical and Syllabus on modern errors has made the Vatican more cautious. Infallibility increasingly waits upon the event.

In a very able, though in a somewhat ponderous manner, Dr. O'Toole, I think, makes good his thesis that "on the whole, the safest attitude toward evolution is the agnostic one." The fact of evolution has not been proven.

In contrast with this, Dr. Osborn, President of the American Museum of Natural History, issues a little volume which is sparkling and readable throughout. It bears the marks of hasty preparation in order that it might circulate widely while the Scopes case is still in the public thought.

Dr. Osborn holds that the theory of creative evolution is not hurtful to morals or destructive of faith in God.

Concerning morals: "It may be said without scientific or religious prejudice that the world-wide loss of the older religious and Biblical foundation of morals has been one of the chief causes of human decadence in conduct, in literature, and in art. This however, is partly due to a complete misunderstanding of creative evolution, which is a process of ascent, not of descent."

Concerning God, Dr. Osborn quotes a statement drawn up in 1923, and signed by thirty-five prominent Americans, among them fifteen eminent scientists. "It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest

ideals of religion, when it represents Him as revealing Himself through an inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his Godlike powers."

I arise from the reading of these books with the thought that if evolution be true, it must be in a very greatly modified form; so modified indeed as to be disowned by many who have ardently advocated it. Room must be made for the direct creative element. I find myself still more a firm believer in God, and an agnostic toward evolution.

DUNBAR H. OGDEN.

GOD IS WRITING A BOOK. *By Howard L. Waldo, M. D.* Dorrance & Co., Philadelphia, Pa. Pp. 193. $2.00.

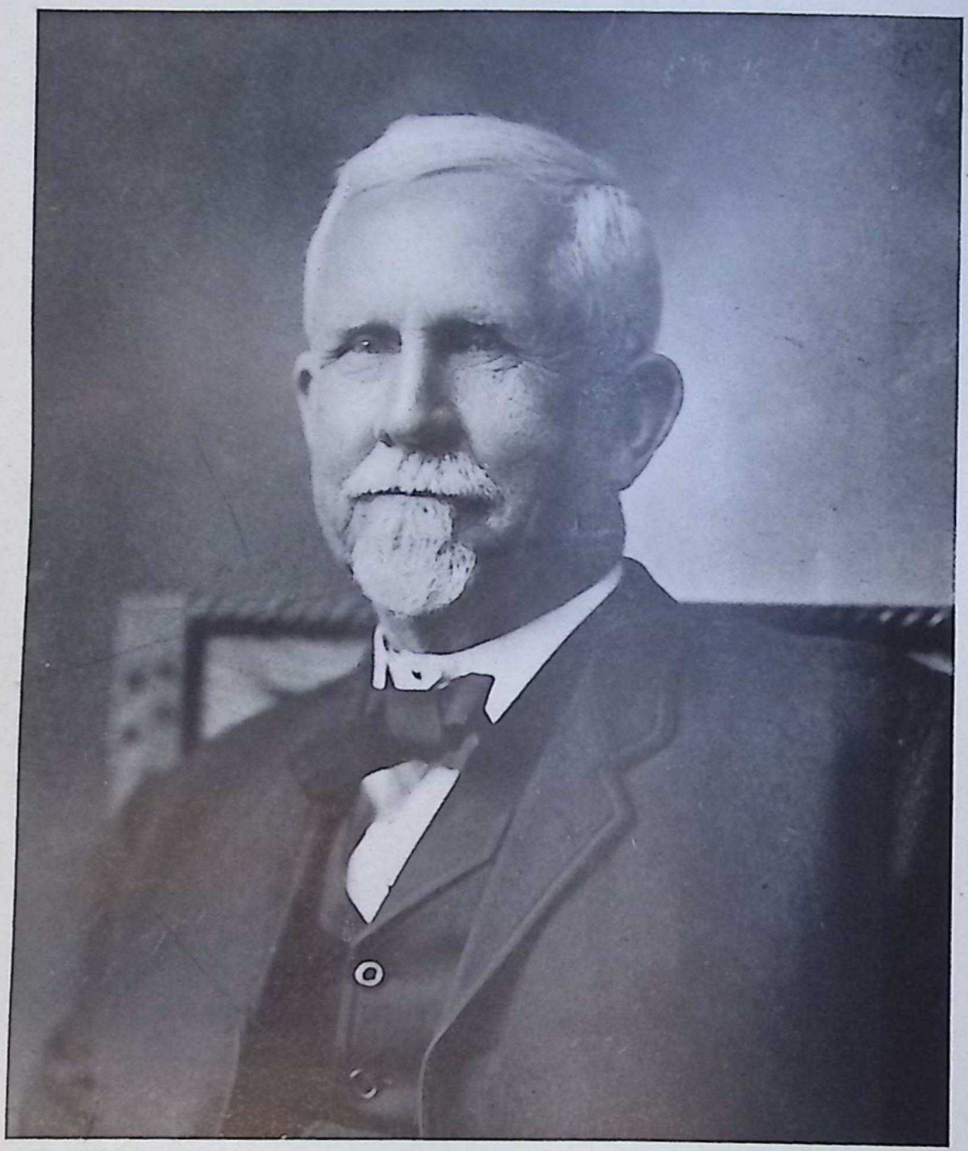
The "Book" to which the author refers is the universe. Its contents include everything that has ever happened or ever will happen, from the creation of the star dust to the noblest activities of the most highly developed human personalities. When he speaks of God writing this "Book" the author means that in all of the phenomena of nature and in all of the events of human history God is revealing Himself.

With an astounding display of information Dr. Waldo undertakes to familiarize us with the contents of the "Book" which God is writing. Beginning with the nebulae, from which the solar systems developed, and ending with the latest conclusions concerning psychic phenomena, he sets before us in spectacular array and in almost overwhelming numbers the principal facts of astronomy, physics, geology, biology, anthropology, psychology and religious history.

Dr. Waldo maintains that from these natural phenomena one may learn all that he needs to know of God, and that there is no other source of information from which one may expect to receive enlightenment on the subject. To him belief is a supernatural revelation and inspired scripture appears to be the product of ignorance and superstition.

The author fails to establish his position. The volume sheds little light on the subject of God's nature and character. The facts and figures that are presented are interesting and valuable, but they do not tell us much about what God is like. As a condensed encyclopedia of miscellaneous information the volume is most useful; so far as its contribution to religious knowledge is concerned it is practically worthless.

W. L. CARSON.



COLONEL JOHN Q. DICKINSON

THE UNION SEMINARY REVIEW

VOL. XXXVII. APRIL, 1926. No. 3.

COLONEL JOHN Q. DICKINSON

BY REV. WALTER W. MOORE, D. D., LL. D.,
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John Quincy Dickinson, by whose Christian liberality the John Q. Dickinson Professorship of Church History and Church Polity in Union Theological Seminary has recently been endowed, was born on November 20, 1831, in Bedford County, Va., where his forebears had settled in the first half of the eighteenth century and where they had lived for more than a hundred years before his birth. He was thus a native of the same county that gave to the Seminary its venerated founder, John Holt Rice. Whether he was specially familiar with the history of Dr. Rice's life and work or not we do not know, but he held exactly the same views as to the need of a great Southern Seminary and a home-trained ministry. He saw clearly that it was only in this way that we could ever have anything like an adequate number of ministers who, being themselves brought up and educated among the people of the South and therefore understanding them thoroughly, could best minister to their spiritual needs. Our branch of the Church has had and still has not a few open-minded, judicious and earnest men from other parts of the country who have been eminently successful in their ministry in the South; and such men have always been warmly welcomed by those who have shared the views of Dr. Rice and Colonel Dickinson; but at the same time our people have never blinked the fact that if we did not train the great body of our ministers in our own institutions the work for which we are specially responsible could not be

done and our Church would stand convicted of unfaithfulness to duty. If we would understand Colonel Dickinson's interest in the work of Union Seminary and his munificent provision for its endowment, we must bear in mind his conviction as to the necessity for at least one great, strong Seminary in the South, well equipped, well endowed and well manned.

Young Dickinson grew to manhood on his father's plantation, learning the thousand and one things of a practical sort that all boys on a farm become expert in and that few city-bred boys have opportunity to learn, whatever counterbalancing advantages they may enjoy—things that promote efficiency, resourcefulness, self-reliance and other qualities of leadership—and he gradually shared with his father and older brother the responsibilities of the management, taking on a larger share of these responsibilities of course after the war began and his brother entered the army. Meantime, in that salubrious Piedmont climate and through that wholesome farm life with its varied outdoor activities, he was developing the splendid physique which was to carry him through a strenuous career to the ripe age of ninety-four.

Like all the plantation-bred ante-bellum boys of Virginia, he was an expert horseman. From childhood they were at home on horseback, and this of course was one of the reasons for the unsurpassed record they made as cavalrymen, defeating as they did on so many occasions much larger forces of the enemy. The things thus learned in childhood remain with us throughout life; one of my vivid recollections of Colonel Dickinson is the sight of him riding briskly down Kanawha Street in Charleston from his residence to his bank, as straight as a ramrod, in his eighties. When the Constitution was repudiated and the South invaded, John Q. Dickinson, as soon as he could be spared at home, took a horse from his stable and rode away to join his brother, Captain Henry C. Dickinson, who was then in camp in Albemarle County, and enlisted in his company, Company A, Second Virginia Cavalry, Colonel Radford being in command of the regiment.

Some of our young people do not seem to understand why the people of the South have such a high regard for General

U. S. Grant as distinguished from their feelings towards incendiaries like Sherman and Hunter. If they will read the story of Grant and Lee at Appomattox they will understand it at once. "After four years of arduous service, marked by unsurpassed courage and fortitude," as General Lee expressed it in his farewell address to his soldiers, "the Army of Northern Virginia had been compelled to yield to overwhelming numbers and resources." When the two commanders met in the McLean house at Appomattox to arrange the terms of surrender Grant bore himself throughout with courtesy and magnanimity, so much so that Lee himself said afterwards: "No man could have behaved better than General Grant did under the circumstances." Hearing that Lee's half-starved troops had for days had scarcely anything to eat but parched corn and buds plucked from the forest trees, he at once ordered the issuance from his own abundant supplies of rations for the twenty-five thousand Confederate heroes who had so long held at bay his own vast army. Not only so, but on being informed that the organization of the army of the Confederate States was different from that of the United States in that the horses of the Confederates belonged in most cases to the individual soldiers, having been brought with them into the army, instead of being furnished by the government, as was the case with the Federal army, he allowed the Confederates to take their horses back home with them for the spring plowing. That is why the Southern people respect the memory of General Grant. Moreover, he understood better what the South was fighting for than the bitter politicians who plunged the Southern States into the inferno of Reconstruction after the War.

As I have said in another place, the Southern States withdrew from the Union in order to save the Constitution and to solve in an honest and peaceable way the difficult economic problem which had been thrust upon them by the mother country. Their desire was to get rid of the institution of slavery by gradual emancipation, so as to avoid the frightful consequences which were sure to follow from sudden and violent emancipation, as two generations of our people have now seen with their own eyes. Desiring only to withdraw in peace,

the South was totally unprepared for war, without an army, without a navy, without munitions, and without the manufacturing establishments necessary to provide them, as it was a predominantly agricultural region. Yet when war was forced upon her she placed in the field an unsurpassed army which held at bay for years and defeated time after time forces vastly superior to themselves, in number, resources and equipment—and those enemies of theirs were good soldiers, too. One reason for this was that their commanders were admittedly superior to those of their opponents in military genius. This is no mere partisan opinion. President Roosevelt himself has said in his life of Thomas H. Benton that "the world has never seen better soldiers than those who followed Lee, and their leader will undoubtedly rank without any exception as the very greatest of all the great captains that the English-speaking peoples have brought forth." Another reason for the extraordinary success of the comparatively small and ill-equipped Army of Northern Virginia was that it was made up so largely of the picked young men of the South. There were many men in the armies of the North who were just as good men in every way as any of those in the armies of the South. But their armies were differently made up. There were more different kinds of men in the armies of the North, more foreigners, for instance. The population of the South was more homogeneous.

Few misrepresentations have been more sedulously and successfully fostered than the libel that the South was fighting for the perpetuation of slavery. As to Virginia, the charge is little short of infamous in view of the record of the State in endeavoring to prevent the establishment of the slave trade, her efforts being defeated by other States, among them three of the New England States. Hear these words of General Lee written in December, 1856: "In this enlightened age there are few, I believe, but will acknowledge that as an institution slavery is a moral and political evil in any country. It is useless to expatiate on its disadvantages. I think it, however, a greater evil to the white than to the black race, and while my feelings are strongly enlisted in behalf of the latter, my sympathies are strongly for the former. While we say the course

of the final abolishment of slavery is onward and we give it the aid of our prayers and all justifiable means in our power, we must leave the progress as well as the result in His hands Who sees the end and chooses to work by slow influences" (Life by Fitzhugh Lee, page 64). Mr. Lincoln himself, who was also a Southern man, born in Kentucky, said in 1852 in his eulogy on Henry Clay: "Cast into life when slavery was already widely spread and deeply seated, he did not perceive, as I think no wise man has perceived, how it could be at once eradicated without producing a greater evil even to the cause of human liberty itself. His feeling and his judgment therefore have led him to oppose both extremes of opinion on the subject. Those who would shatter into fragments the union of these States, tear to tatters its now venerated Constitution, and even burn the last copy of the Bible, rather than that slavery should continue a single hour, together with all their more halting sympathizers, have received and are receiving their just execration, and the name and opinion and influence of Mr. Clay are fully, and, as I trust, effectually and enduringly arrayed against them." (Abraham Lincoln, Speeches, Letters and State Papers, Volume 1, page 174.) That's what Mr. Lincoln thought of sudden emancipation then—ten years before the war. Mr. Lincoln, at his inauguration, proclaimed: "I have no purpose directly or indirectly to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so." President Davis declared (during the war): "We are not fighting for slavery; we are fighting for independence." Judge George L. Christian, of Richmond, who knew whereof he spoke, says emphatically: "No man ever saw a Virginia soldier who was fighting for slavery."

When the war closed at Appomattox our people accepted the decision of the sword with manly sincerity, without apology and without complaint. As brave and chivalrous men they had never dreamed of blaming their foes for acting upon their convictions of duty and fighting for what they believed to be right, and they supposed, of course, that their actions, too, would be viewed in the same way by those on the other side. It was therefore with a shock of indignant sur-

prise that they discovered that, while many of their former adversaries did take this just view of the South's devotion to her conscientious convictions, many others were determined to fasten upon her, if possible, the stigma of treason and to blacken the character of her heroic defenders, and that partisan misrepresentation and slander spread abroad by a portion of the teeming press of the victorious and wealthy North were the means by which they proposed to accomplish their purpose. Under the inexorable necessity of rehabilitating their ruined country and in the midst of their hard struggle for the barest necessaries of life, the men of the South, decimated and impoverished as they were, leapt to the rescue of their honor thus assailed, and, thanks to the labors of various historical committees of the Grand Camps, aided by not a few of the just and honorable men of the North who had withstood them on the field, and by an increasing number of others in the South who could secure leisure from the absorbing struggle for bread, these foul aspersions were shown to be false, and the character of the Confederate soldier vindicated before the world. We can never sufficiently express our appreciation of the service rendered in this vindication by Northern writers of veracity and courage like Charles Francis Adams and Gamaliel Bradford of Boston. Nothing is farther from my purpose than to stir any bitter memories. North and South alike, we are now all for the Union. In referring to the struggle of the sixties and the stainless honor with which the men of the South maintained their cause, "we seek," as President Davis said, "but to revive a memory which should be dear to all of us, North and South, and which we should pass on to our children as a memory which teaches the highest lessons of manhood, of truth, and of adherence to duty." We count him the true hero of the present, "who puts the past in its truest light, does justice to all, and knows no foe but him who revives the hates of a bygone generation." As to the past, we ask nothing more than the truth. We shall be content with nothing less. Our purpose in having the whole truth brought out is really conciliatory, and to explain some things that may appear contradictory. "It enables both parties in that struggle to give full

credit to each other for patriotic motives, though under a mistaken view of what that patriotism may have required. It shows why no attempt was ventured to bring against the Southern chiefs attainder of treason, which could not afford to be ventilated before any civil court under the terms of the American Constitution. It explains how, through a noble forbearance on both sides (always excepting the infamies of the Reconstruction period), the wound has been healed in the complete reconciliation of a divided people. It explains how we of the South, convinced of the rightfulness of our cause, can accept defeat without the blush of shame mantling the cheek of a single Confederate of us all; and while accepting the issue of the war as the decree of destiny, openly appeal to the verdict of posterity for the final vindication of our career."

Starting with the statement that Mr. Dickinson took a horse from his own stable when he set out to become a soldier in his country's service, and referring to General Grant's recognition at Appomattox of this feature of the organization of the Confederate Cavalry forces, we have been led on to speak of Grant's magnanimity in general and of the respect and kindly feeling entertained for each other by the brave and true men on both sides as distinguished from the post-bellum bitterness of those who were "invisible in war and invincible in peace," and who have engaged in malicious misrepresentation, and we have thus written at some length of the real position of the South in the sixties and of the full recognition of it by honest Northern writers. All this may seem to some an unjustifiable digression in a brief sketch of the life of an individual Confederate veteran, especially as we have said the same things in this REVIEW just a year or two ago and are only repeating them now. But it is not an unjustifiable digression. When one observes how successful some bitter and dishonest partisan writers have been in misleading numbers of our own young people as to the character and motives of the men who fought to preserve the rights guaranteed to them in the Constitution as adopted at the beginning by all the States of the Union, one feels that it would be recreancy to duty not to include in a sketch of the life of one of these veterans, when his earthly

career ends sixty-one years after the great conflict, some vindication of his course as a patriotic citizen, a gallant soldier and a man of stainless honor.

After his enlistment Colonel Dickinson served continuously in the field for nearly two years, taking part in many important engagements, until he was captured near Green Court House, Va., and was then confined at Fort Delaware and Washington, suffering the usual hardships of Federal prisons till the close of the war. On his release he went to Baltimore and for a few months engaged in the commission business in that city, but in the same year, 1865, he moved to what is now Malden, W. Va., then known as Kanawha Salines, a few miles east of Charleston, and began the manufacture of salt, establishing the works which have continued in operation from that day to this—the only ones now remaining of some forty that were in existence at that time. For a short while he was not very successful on account of the opposition of these rival concerns. They formed a trust—said to have been the first trust organized in the United States—the main object of which was to put Colonel Dickinson out of business. But he was not the kind of man to be put out. Instead of their putting him out he seems to have put them out. Not long ago, in answer to the questions of a newspaper man, he himself described that episode in this way: "They said when I built my furnace, 'That old Virginian doesn't know anything about the salt business; he will soon be broke.' They were right on one point; I didn't know anything about the salt industry—but to-day I am the only manufacturer of salt in the valley."

In 1867, in company with his father, Colonel William Dickinson, his brother, Henry Clay Dickinson, and Levi J. Woodward, he established at Charleston the institution with which his name has been most intimately associated in business circles, the Kanawha Valley Bank. In 1884 he became its president and continued in that office for the remaining forty-one years of his life. Under his presidency it became the largest and financially strongest of Charleston's banking institutions. In later years, however, he has given his attention largely to other business enterprises, leaving to his son, John L. Dickin-

son, vice-president of the institution, the more active direction of the bank.

About the time the bank was established Colonel Dickinson began the development of a farm fifteen miles east of Charleston. This he brought to a high state of productivity, and there and in Malden he lived till 1893, when he moved to Charleston.

He was a man of remarkable business foresight and initiative. He early recognized the value of coal lands in the Kanawha Valley and adjacent territory and acquired extensive holdings of coal, gas and oil properties in Boone, Kanawha, Fayette, and Raleigh counties. Some of these he developed, but in later years, as in the case of the bank, he turned over the active management of these interests mainly to his sons, John L. and Charles C. Dickinson.

He was not only the outstanding figure in the business activities of his own community and the man who did more than any other for the industrial development of the Kanawha Valley, but he was directly interested in commercial enterprises in twenty-eight States of the Union as well as in Cuba—truly a man of vision and versatility.

Some of his favorite maxims, couched in homely and forceful terms, indicate clearly his views as to the essentials of success in business—"Establish confidence in yourself," "Make people believe in you," "Stay on the job and work," "Pay your debts," "Make no contracts you cannot meet." While he had the optimism of the pioneer and became the foremost constructive business factor in all the Kanawha region, his methods were never spectacular and risky, but always dictated by sound judgment and strict integrity.

Seeing his well-ordered life, free from excesses of every kind, and recognizing the sterling character that lay behind it, along with his straightforward, frank and friendly bearing, making him easily approachable, hundreds of people sought his counsel and advice "almost as a matter of habit," to use the expression of one of his fellow-townsmen in Charleston, and none ever sought it in vain or found their confidence in him misplaced.

The simple and wholesome habits of his boyhood remained with him throughout the years; for instance, his life-long habit of early rising. Throughout the most active period of his career he appeared at his desk before many business men had arisen.

He was cast in a large mould physically as well as mentally. He had inherited from his parents a splendid body and he brought to the strenuous life of his manhood the frame of a gladiator, tall, powerfully-knit, graceful and commanding. Born in 1831 and leading an active and temperate life, controlled by Christian principles, he lived happily and usefully far beyond the ordinary Scriptural limit of threescore years and ten. He was one of the few men of our time who had lived through four of the wars of the United States, infrequent and widely separated in time as they have been—the War with Mexico; the War Between the States, in which, as we have seen, he took an active part; the War with Spain; and the World War. Or, to put it in a still more striking way, he had lived under twenty-three of the twenty-nine presidents of the United States—all of them, in fact, but Washington, John Adams, Jefferson, Monroe, Madison and John Quincy Adams, for the last of whom he was named. A glance at the engraving accompanying this sketch will indicate better perhaps than pages of description the robust physique, the masterful mind, the strong character, the dauntless courage, and the kindly disposition that went to the making of his extraordinary personality. Let the reader note also the humorous twinkle in the fine gray eyes and the half smile playing about the firm lips, for these indicate another attractive feature of his many-sided character. He was a genial and even jovial man. It has fallen to my lot frequently, under the instructions of the Board of Trustees of the Seminary, to endeavor to raise funds to meet the various emergencies created by the rapid growth of the institution, especially in the last thirty years, and no community within the bounds of the controlling Synods has responded more promptly, more heartily and more generously to these appeals than the city of Charleston. The Seminary has many friends there, and the grace of God has been bestowed upon

them in no less liberal measure than it was upon the churches of Macedonia, whose example the Apostle Paul so glorified in the eighth chapter of his second Epistle to the Corinthians. Recognizing the fact so often and so emphatically stated by the controlling Synods that the Seminary is "the most important agency of the whole church," "the foundation of all our work," "the main source of our supply of ministers and missionaries," having furnished about half of the two thousand one hundred and forty-nine living ministers of our church, including two-thirds of all our pastors in West Virginia—the people of Charleston have invariably helped us with a free hand. The "elect ladies" of our church societies there have for years sent us annually of their own accord contributions to supplement our insufficient scholarship funds. But, in addition to these regular and spontaneous contributions, it has been necessary at times, as already stated, to make special appeals for special emergencies; and, however generous a people may be, every one who has had much of this kind of work to do knows that it is the work which ministers as a rule are most reluctant to undertake. Ordinarily, they dread it and shrink from it. They do it of course when it is laid on their consciences and when the Lord's work requires it, but they do not do it as a rule with pleasure, and in some cases they have very depressing experiences. I shall never forget the heart-lifting personal help that Colonel Dickinson gave Rev. W. S. Lacy, the Field Secretary of the institution, and myself fifteen years ago, when it had become necessary to raise a large addition to the endowment of the Seminary to enable it to go on with its work. There had been an increase of fifty per cent in the attendance of students since the removal of the institution to Richmond. That meant of course a great increase in running expenses, yet there had been no corresponding increase in the support fund. In some of the communities we had already visited we had had some success, but had also had some very trying discouragements. About the second day of our canvass of Charleston and immediately after we had suffered one rather severe disappointment, we walked into Colonel Dickinson's office. He greeted us heartily, listened alertly to the brief statement we

made, asked one or two intelligent and pointed questions, handed us his subscription for a liberal sum, asked what our plan was for the next half hour, and to our astonishment and delight proposed to go with us to see the next two or three persons on our list. Putting an arm around the shoulder of each of us and chatting gaily, he walked with us across the crowded street, stepped into the store of the next gentleman we were to see, introduced us, stated to him in his brief and breezy way what we were there for, said it was a good cause and worthy of the help we were seeking, and in less I think, than five minutes handed us the gentleman's subscription. Then straightway we were off to the next place, where a similar course was followed with similar results. In our various financial campaigns for the Seminary we have had the assistance of a number of our friends who have gone with us, sometimes at our request and sometimes of their own motion, to introduce us to persons whose aid we wished to seek; but that was the only time that the leading capitalist of a hustling city, every minute of whose time was precious, immersed in business, thronged with large affairs, ever offered absolutely of his own motion to leave his office at the busiest hour of the day and accompany us in a canvass for our cause.

The impression both of his personal friendship and of his belief in the work of the Seminary which this incident left on my mind may easily be imagined. Therefore, when seven years later it became necessary to secure a separate and full endowment for the professorship of Church History and Church Polity, I broached that subject to him with far less trepidation and far more hope than I should have done but for his really beaming interest and hearty cooperation in 1910. Moreover, my friend, Rev. Charles F. Myers, D. D., formerly pastor of the Bream Memorial Church at Charleston, and now of the First Presbyterian Church of Greensboro, N. C., who was intimate with Colonel Dickinson and who often talked with him about theological and ecclesiastical matters—for instance, about the sermons of my late colleague, Dr. Strickler, a volume that he read and reread with peculiar relish and appreciation—informed me in so many words that the Colonel was "intensely

interested in our Seminary" and advised me strongly to approach him in regard to the endowment of a professorship. Further, I knew that he was not only a stalwart Presbyterian in general, but one who believed heart and soul in the principles of which our own branch of the church had been for more than half a century the outstanding exponent, especially the spirituality and non-political character of the church. He knew that the church courts had no right to decide political questions and that the action of a fanatical majority of the General Assembly of 1861 at Philadelphia in adopting the notorious "Spring Resolutions," which declared that the allegiance of all Presbyterians was due to one of two contending governments then existing in this country, had split the church of our fathers asunder. He knew that the protest made at the time against this action by the eminent theologian, Dr. Charles Hodge of Princeton, and signed by himself and fifty-seven members of the Assembly, was an unanswerable statement of the Scriptural theory of Presbyterianism: "We make this protest not because we do not acknowledge loyalty to our country to be a moral and religious duty, according to the word of God which requires us to be subject to the powers that be, nor because we deny the right of the Assembly to enjoin that and all other like duties on the ministers and churches under its care, but because we deny the right of the General Assembly to decide the political question to what government the allegiance of Presbyterians, as citizens, is due, and its right to make that decision a condition of membership in our church." He knew that, whatever might be true of other theological schools, Union Seminary, while maintaining the most friendly and fraternal relations with our brethren of the Northern church, and while every year bringing gifted men from that body to her halls as special lecturers on various subjects, had at the same time not failed to teach her students this history of 1861 and these principles thus ably set forth by Dr. Hodge and his associates as well as by our own Southern Assembly. And so, when it was proposed to him to endow in perpetuity the chair whose special business it would be to teach to our prospective young ministers throughout the future the true

history of our church and the true theory of our spiritual freedom under Christ as the sole Head of His church, he agreed promptly and heartily. Thus it was that the John Q. Dickinson Professorship of Church History and Church Polity was established—the greatest of all his benefactions and the one by which his name will be forever associated with our Seminary and the world-wide work of the Church. By the way, the only condition he imposed when agreeing to endow the chair was that his name should not be given out in connection with it at that time. This was his rule in making his gifts to all manner of good causes, churches, Sunday School buildings in home mission fields, boys whom he was helping through college, six of them at one time as was afterwards discovered—he did not give "to be seen of men." Of course the Seminary observed his wishes in the matter of the endowment and kept his name from the public for several years. It was only because of certain developments in the West Virginia Synod's general campaign for Christian education at a later time that it became necessary to get his consent to the giving out of his name as the founder of the chair at the Seminary.

One of the happy features of the arrangement as worked out and one which nobody foresaw or thought of when Colonel Dickinson created the foundation is that the first regular incumbent of the professorship as endowed is the Rev. Ernest Trice Thompson, a native of Kanawha, and son of the Rev. Ernest Thompson, D. D., pastor of the First Presbyterian Church of Charleston, who is a specially dear and intimate friend of Colonel and Mrs. Dickinson. Professor Thompson was elected to the Chair by the Directors of the Seminary solely on the ground of his brilliant record as a student and his broad and thorough scholarship.

Colonel Dickinson was peculiarly blessed in his domestic life, though it was not without its bereavements and sorrows. While still a young soldier in the Confederate Army he married Miss Mary D. Lewis, of Kanawha County, a daughter of Mr. John D. Lewis, and a sister of Mr. Charles C. Lewis, who was also a warm friend of our Seminary and for eleven years a member of its Board of Directors. Colonel and Mrs. Dick-

inson had six children. One son and a daughter died in childhood. Another son, Moseley S., died in 1895, shortly after his graduation from the Virginia Military Institute. William, the oldest son, who also had been educated at the Virginia Military Institute, and who married Miss Janet Alexander Preston, daughter of the Rev. Thomas L. Preston, D. D., of Lexington, died in 1907. Two of Colonel Dickinson's sons survive him, Mr. John L. Dickinson, of Charleston, and Mr. Charles C. Dickinson, of Malden, both leaders in business and both active in religious work.

On November 20, 1923, Colonel Dickinson, still hale and hearty, active in business and retaining all his faculties, celebrated the ninety-second anniversary of his birth. The occasion was made one of congratulation by his old friends, neighbors and business associates, culminating in a family gathering at his home. But at last "the strong staff was broken and the beautiful rod"—the powerful constitution which had carried him through an eventful and strenuous life of ninety-four years yielded to the infirmities of age. Confined to his bed at his home, growing weaker as the days passed, comforted by the tender ministrations of his beloved wife who never left him day or night, suffering little or no pain, he passed peacefully out to the Land of Light on November 26, 1925.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . With long life will I satisfy him and show him my salvation."

CHRISTIANITY THE FINAL AND ABSOLUTE RELIGION

By Robert E. Speer, D. D., LL. D.,
Secretary of Foreign Missions, Presbyterian Church in the United States of America, New York City.

[In January, 1926, at Union Theological Seminary, Richmond, Va., Dr. Speer delivered the fifteenth series of lectures on the James Sprunt Foundation. These lectures have been published by F. H. Revell Co. in a handsome volume of 351 pages, $2.75, and should be read by every preacher and layman, as they constitute a most able and authoritative survey of the present status of Foreign Missions. The article given below formed part of Dr. Speer's first lecture and is reproduced with the permission of F. H. Revell Co. It is a sample of the rich feast in store for those who buy and read the book, which has as its title, "The Unfinished Task of Foreign Missions."—Editor.]

There is creeping very subtly into many of our schools and colleges to-day—and outside of our schools and colleges, too, one can find it without difficulty—the view of the missionary enterprise which Frick sets forth in a book that is criticized in a review by Dr. Mirbt in the *International Review of Missions,* the view that we have been familiar with from the beginning, that Christianity is only one of a number of rival religions, which are to mingle together and pool their best, so that the collection of their best will be the ultimate faith of mankind, instead of the old idea, exclusive, if you please, that the Christianity of the New Testament is an absolute faith. Our knowledge of that faith is not absolute. We need all the help we can get to understand the faith, but the faith is an absolute faith in one Lord, the only Name given under heaven and among men, the only Way and Truth and Life.

If there is to come a parting of the ways in the days just ahead of us, it must come, for the only missionary enterprise that will endure and prevail must rest in the future on the same foundation on which it has rested in the past. The missionary enterprise is not a quest for something that Christianity does not possess. It is an effort to share with the world the

things that Christianity does contain, that, to be sure, we ourselves do not adequately apprehend, of which we cannot set up ourselves as being the exclusive interpreters, but that are there, not needing to be supplemented, or corrected, or enriched. They are all there, in our Lord Jesus Christ, Himself the one sufficient Saviour, the adequate Light of the world, the full Desire of the nations. But this is the only lawful parting of the ways that there is. So long as men love and trust and follow Christ there can be no division among them that Christ will approve.

And this salvation that is in Christ it is our clear duty to carry to all the world now. For God in Christ is our only hope and the only hope of the world, and the world needs Christ and Christ alone and Christ now.

A few years ago we heard a great deal about the need of educating and civilizing the world before we try to change its religion. Dr. George Hamilton advanced this argument in the General Assembly of the Church of Scotland in 1796: "To spread abroad the knowledge of the Gospel among barbarous and heathen nations seems to me to be highly preposterous in as far as it anticipates, nay, as it even reverses the order of nature," he declared. "Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take the precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the 'Principia' of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both as equally romantic and visionary." We do not hear so much of this view now. Civilization has revealed its weak and false elements, and we know that the sin and passion which are in human hearts are beyond its power to control or to destroy. God is man's one need. Man cannot save himself or make anything out of himself. He needs what God and God alone can do for him. If that be true of Europe and America, it is true of all the rest of the world. Jesus Christ is the one Saviour of men and

each man in the world needing that Saviour has a right to look to those who know of Him to tell of Him to all mankind.

Even as a purely religious movement, however, there are some who object to foreign missions on the ground that there are other religions in the world which are true for their followers and which meet their needs as truly as Christianity meets ours. They say that a fair comparison of Christianity with other religions destroys the claim of Christianity and makes foreign missions unnecessary. Is this true? What are the conclusions which such a comparison presents?

1. In the first place it is a significant fact that Christianity is the only religion which is trying to make good its claim to universalism. None of the non-Christian religions is making any real effort to do so. Mohammedanism is spreading in Africa and India, but it makes no effort of any significance to convert America or Europe or Japan. The bounds of Confucianism are contracting, Shinto has withdrawn from the list as a religion, and claims now only the place of a court ceremonial and a burial rite. Zoroastrianism, one of the worthiest of the ancient religions, has almost vanished in the land of its origin, and numbers comparatively few adherents in India. Hinduism is geographically limited, save as a philosophy, by its principle of caste, and Buddhism is rejected in Japan by the very men who might succeed in propagating it elsewhere. But Christianity is moving out over all the earth with steadily increasing power, with ever multiplying agencies, with ever enlarged devotion, and with open and undiscourageable purpose to prepare for Christ's kingship over the world. And not less significant than the fact of Christianity's missionary purpose is the method of it. With no trust in secular support, in spite of all slanders which charge otherwise, with purely moral agencies and with fair comparison of its treasures with anything that the world can offer, Christianity goes fearlessly forth to deal with all the life and thought of man and to solve his problems and meet his needs in the name and strength of God.

2. At the root of all things is the idea of God. Here all religions meet to be judged. "The truth and the good inherent

in all forms of religion is that, in all, man seeks after God. The finality of Christianity lies in the fact that it reveals the God for whom man seeks" (Jevons, "Introduction to the Study of Comparative Religion," page 258). The best that can be said of any non-Christian religion is that it is seeking for that which Christianity possesses—the true and perfect God. As Dr. W. N. Clarke says in his too little remembered "Study of Christian Missions":

"The conception of God with which Christianity addresses the world is the best that man can form or entertain. If such a God is real, all best things are possible. When Christianity goes out to meet the world, it goes with a declaration which the world has never known as true, namely, the declaration that such a God is real. It says that the only God that exists is the good God and Father of Jesus Christ. It declares that He is near, approachable, tender, approaching men with desire to bring the blessing of His goodness to all souls and to impart it to the general life of humanity. It declares this on the ground of God's gracious self-revelation in Jesus Christ, and on the ground of rich and satisfactory experience in innumerable souls, confirming the message that Christ has borne concerning Him. God has offered Himself to be known by men in actual experience, it says, and consequently God is known by many men, and may be known by more. The reality of the holy and gracious Saviour-God is the dearest and surest certainty to innumerable human beings, and may come to be the same to innumerable others. On the ground of the revelation and the experience, Christianity proclaims this living God with confidence to those who have not known Him yet, and summons them to acquaintance with the God whose fullness in the human soul is life eternal. It does not need to be shown that the religion of such a God has rights among men. A religion that can proclaim such a God, and proclaim Him on the ground of experience, is adapted to all men, and is worthy of all acceptation. Since Christianity is the religion of such a God, Christianity deserves possession of the world. It has the right to offer itself boldly to all men and to displace all other religions, for no other religion offers what it brings."

If it is asked, What is that excellence in Christianity by virtue of which it is entitled to be a missionary religion and deserves to be received by all men?—the answer, says Dr. Clarke, is as follows:

"Christianity is entitled to be a missionary religion and to displace all other religions, because of its God.

"There are many glories in the religion of Jesus Christ, and it can do many services for men; but its crowning glory, or rather the sum of all its glory, is its God. Christianity has such a conception of God as no other religion has attained; and, what is more, it proclaims and brings to pass such an experience of God as humanity has never elsewhere known. It is in this that we find that superiority which entitled Christianity to offer itself to all mankind.

"It is necessary to tell in a few words what this God is who is the glory of Christianity and the ground of its boldness in missionary advances—this God so infinitely excellent that all men may well afford to forget all their own religions, if they may but know Him. The God of Christianity is one, the sole source, Lord and end of all. He is holy, having in Himself the character that is the worthy standard for all beings. He is love, reaching out to save the world from sin and fill it with His own Goodness. He is wise, knowing how to accomplish His heart's desire. He is Father in heart, looking upon His creatures as His own, and seeking their welfare. All this truth concerning Himself, He has made known in Jesus Christ, the Saviour of the world, in whom His redemptive will has found expression, and His saving love has come forth to mankind."

Set over against this conception of God the views which the non-Christian religions take of Him, and it does not need to be shown that the religion of the Christian God has supreme rights among men. To quote Dr. Clarke again:

"A religion that can proclaim such a God, and proclaim Him on the ground of experience, is adapted to all men, and is worthy of all acceptation. Since Christianity is the religion of such a God, Christianity deserves possession of the world. It has the right to offer itself boldly to all men, and to dis-

place all other religions, for no other religion offers what it brings. It is the best that the world contains. Because of its doctrine and experience of the perfect God, it is the best that the world contains. Because of its doctrine and experience of the perfect God, it is the best that the world can contain. Its contents can be unfolded and better known, but they cannot be essentially improved upon. At heart, Christianity is simply the revelation of the perfect God, doing the work of perfect love and holiness for His creatures, and transforming them into His own likeness so that they will do the works of love and holiness towards their fellows. Than this nothing can be better. Therefore, Christianity has full right to be a missionary religion, and Christians are called to be a missionary people."

3. From its unique and adequate conception of God, it follows that Christianity has a message to the world which is full of notes which the non-Christian religions do not and cannot possess. Even ideas which some of these religions share with Christianity, such as "belief in an after life, in the difference between right and wrong, and that the latter deserves punishment; in the need of an atonement for sin; in the efficacy of prayer; in the universal presence of spiritual powers of some kind;" belief in the sovereignty of God, in the immanence of God, in the transitoriness and vanity of this earthly life on one hand, and in the infinite significance of this life and the sacredness of the human order on the other—have a relationship and a significance of Christianity, with its perfect God, which makes them totally different from the conceptions of other religions. And beside these, Christianity has a whole world of conceptions of its own—the fatherhood of God, the brotherhood of man, redemption, the incarnation of a personal God, atonement, character, service, fellowship.

4. In its conception of sin, in its provision for sin's forgiveness and defeat, and in its ideals of salvation and the free offer of its salvation to every man, Christianity is unique and satisfying. Christianity sees sin as the supreme evil in the world, it regards it as a want of conformity to the perfect will of God, or as a transgression of His perfect law; it teaches

that sin is not a matter of act only, but also of thought and desire and will—a taint in the nature; it insists that God is not responsible for it or for any evil; it emphasizes the guilt and horror of it, and the deadly consequences both for time and for eternity, and it opens to man a way of full forgiveness and clean victory. In contrast with this view, Mohammedanism teaches that sin is only the wilful violation of God's law; sins of ignorance it does not recognize; its doctrine of God's sovereignty fixes the responsibility for sin on God and dissolves the sense of guilt, and it denies the evil taint of sin in human nature. In Hinduism sin as opposition to the will of a personal God is inconceivable; it is the inevitable result of the acts of a previous state of being; it is evil, because all existence and all action, good as well as bad, are evil, and it is illusion, as all things are illusion. In pure Buddhism there can be no sin in our sense of the word, because there is no God; sin there means "thirst," "desire," and what Buddhism seeks to escape is not the evil of life only, but life itself; and its conception of the sins that impede, while including much that is immoral, does not include all, and does include much on the other hand that has no immoral character at all. Confucianism makes no mention of man's relation to God, and totally lacks all conception of sin. In one word, Christianity is the only religion in the world which clearly diagnoses the disease of humanity and discovers what it is that needs to be healed and which attempts permanently and radically to deal with it.

And so, also, Christianity alone knows what the salvation is which men require, and makes provision for it. In Christianity salvation is salvation from the power and presence of sin, as well as from its guilt and shame. Its end is holy character and loving service. It is available for men here and now. In the Mohammedan conception salvation consists in deliverance from punishment, and deliverance not by redemption and the sacrifice of love, but by God's absolute sovereignty. The Hindu idea of salvation is to escape from the sufferings incident to life, to be liberated from personal, conscious existence, and this liberation is to be

won by the way of knowledge, knowledge being the recognition of the soul's essential identity with Brahma, the impersonal God, or by the way of devotion, devotion being not faith in a God who works for the soul, but the maintenance by the soul of a saving attitude of mind towards the deity chosen to be worshipped. This is actual Hinduism, not the nobler doctrine of the Vedas. In Buddhism salvation is the extinction of existence. Indeed, there is no soul recognized by pure Buddhism. There is only the Karma, or character, which survives, and every man must work out his own Karma unaided. "By one's self," it is written in the Dhammapada, "the evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified. Lo, no man can purify another." The best Northern Buddhism draws nearest to Christianity in its conception of a salvation by faith in Amitaba Buddha, but even here the salvation is release from the necessity of continued rebirths, not a creation of new character for human service in Divine loyalty. Confucianism has no doctrine of salvation. The Chinese soul has had to turn, in the attempt to satisfy its needs, to other teachers. In its ideal and offer of salvation Christianity stands alone. (Kellogg, "Comparative Religion," Chapters IV, V.)

5. Christianity is the only religion which is at once historical, progressive and spiritually free. Therefore, it is the only religion which can claim universal dominion. Each religion of the world has filled a place in history, but Mohammedanism is the only one whose historical facts are essential to it, and, as Bishop Westcott says:

"Christianity is historical not simply in the sense in which, for example, Mohammedanism is historical, because the facts connected with the origin and growth of this religion, with the personality and life of the Founder, with the experience and growth of His doctrine, can be traced in documents which are adequate to assure belief; but in a far different sense also. It is historical as crowning a long period of religious training which was accomplished under the influence of Divine facts; it is historical as brought out in all its fullness from age to age in an outward society by the action of the Spirit of God;

but above all, and most characteristically, it is historical because the revelation which it brings is of life and in life. The history of Christ is the Gospel in its light and in its power. His teaching is Himself, and nothing apart from Himself; what He is and what He does. The earliest creed—the creed of baptism—is the affirmation of facts which include all doctrine.

"Dogmatic systems may change, and have changed so far as they reflect transitory phases of speculative thought, but the primitive Gospel is unchangeable as it is inexhaustible. There can be no addition to it. It contains in itself all that will be slowly wrought out in thought and deed until the consummation.

"In this sense, Christianity is the only historical religion. The message which it proclaims is wholly unique. Christ said, I am—not I declare, or I lay open, or I point to, but I am—the way, the truth and the life."

6. The ethical uniqueness of Christianity entitles it to absorb and displace all other religions. It alone makes the moral character of God the central and transcendent thing. Judged by its God, no other gods are really good. It alone presents a perfect ethical ideal for the individual and it alone possesses a social ethic adequate for a true national life and for a world society. It is pre-eminently the ethical religion. All its values are moral values. All the best life of Christian lands is an effort to embody the Christian ethics in life, and those ethics shelter absolutely none of the evil of Christian lands. "There is hardly a more trustworthy sign and a safer criterion of the civilization of a people," says the anthropologist Waitz, "than the degree in which the demands of a pure morality are supported by their religious life." And this is the true test of religions also. Do they supply men with perfect moral ideals? Do they condemn evil and refuse to allow evil to shelter itself under religious sanction? On one or both of these issues every non-Christian religion breaks down. There is much worthy moral teaching in each of the non-Christian religions, but the Koran enjoined the enslavement of the women and children of unbelievers conquered in battle, and author-

ized unlimited concubinage, and its sanction of polygamy cannot be defended as in the interest of morality. "Polygamy," said Dr. Henry H. Jessup, "has not diminished licentiousness among Mohammedans." Even in the Vedas there are passages which are morally debarred from publication. "I dare not give and you dare not print," wrote the Rev. S. Williams, "the *ipsissima verba* of an English version of the original Yaiar Veda Mantras" (Indian Evangelical Review, January, 1891). In the Bhagavata Purana the character of the god Krishna is distinguished by licentiousness. And worst of all in the Hindu ethics, even in the Bhagavadgita, it is taught that actions in themselves do not defile one, if only they are performed in the state of mind enjoined in the poem. While Buddha and Confucianist ethics are deficient in active benevolence and human service. "Be ye perfect, as your Heavenly Father is perfect," is a conception peculiar to Christianity.

7. Christianity is the final and absolute religion, because it contains all the good and truth that can be found in any other religion, and presents it to men in its Divine fullness, while other religions have none but partial good; because it is free from the evils which are found in all other religions, and because it alone can satisfy all the needs of the human heart and of the human race. It is the one true religion. We are glad to find any outreach after truth in other religions which shows that the hearts of those who hold them are made for that truth and capable of receiving it in its perfect form in Christianity. Christianity is final, because there is no good beyond it and no evil in it, and because it cleanses and crowns all the life and thought of men. It is the end of all men's quest. "I maintain," says Tiele, "that the appearance of Christianity inaugurated an entirely new epoch in the development of religion; that all the streams of the religious life of man, once separate, unite in it; and that religious development will consist in an even higher realization of the principles of that religion." And Christianity is absolute as well as final; that is, it fills the field. There can be nothing higher or better. There can be nothing else in the same class. As Bishop Westcott said:

"A perfect religion—a religion which offers a complete satisfaction to the religious wants of men—must be able to meet the religious wants of the individual, the society, the race, in complete course of their development and in the manifold intensity of each separate human faculty.

"This being so, I contend that the faith in Christ, born, crucified, risen, ascended, forms the basis of this perfect religion; that it is able, in virtue of its essential character, to bring peace in view of the problems of life, under every variety of circumstance and character—to illuminate, to develop, and to inspire every human faculty. My contention rests upon the recognition of two marks by which Christianity is distinguished from every other religion. It is absolute and it is historical.

"On the one side, Christianity is not confined by any limits of place, or time, or faculty, or object. It reaches to the whole sum of being and to the whole of each separate existence. On the other side, it offers its revelation in facts which are an actual part of human experience, so that the peculiar teaching which it brings as to the nature and relations of God and man and the world is simply the interpretation of events in the life of men and in the life of One who was truly Man. It is not a theory, a splendid guess, but a proclamation of facts.

"These, I repeat, are its original, its unalterable claims. Christianity is absolute. It claims, as it was set forth by the apostles, though the grandeur of the claim was soon obscured, to reach all men, all time, all creation; it claims to effect the perfection no less than the redemption of finite being; it claims to bring a perfect unity of humanity without destroying the personality of any one man; it claims to deal with all that is external as well as all that is internal, with matter as well as with spirit, with the physical universe as well as with the moral universe; it claims to realize a re-creation co-extensive with creation; it claims to present Him, who was the Maker of the world, as the Heir of all things; it claims to complete the cycle of existence, and show how all things come from God and go to God."

As absolute, it must displace all that is partial or false. It must conquer the world. The people who have it must be a missionary people.

This is the solemn duty with which we are charged by our personal experience of the treasure that is in Christ, and this is the solemn duty with which any true comparison of Christianity with the world religions confronts us. Alike from the look within and from the look without, we arise with a clear understanding of the missionary character of the religion that bears the name of Christ.

The attitude of that religion, as Dr. Clarke says, is "not one of compromise, but one of conflict and of conquest. It proposes to displace the other religions. The claim of Jeremiah is the claim of Christianity: 'The gods that have not made the heavens and the earth, they shall perish from the earth and from under the heavens.' The survival of the Creator, joyfully foreseen, is the ground of its confidence and its endeavour. Christianity thus undertakes a long and laborious campaign, in which it must experience various fortunes and learn patience from trials and delays; but the true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer. It means to fill the world." It must do so in order that the nations may have their Desire and the world its Light and that Hope may be fulfilled.

ASIA AND CHRIST

By Rev. Edward Mack, D. D., LL. D.,
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"Lo, these shall come from far; and lo, these from the North and the West; and these from the land of Sinim." Isa. 49:12.

Does the word "Sinim" here mean China? We may well think it does, for the following reasons:

(1) Whenever the four points of the compass are referred to at one time in the Old Testament, as a description of the whole world, they are used criss-cross, opposites following each other, as North and South, East and West. This order kept here would make Sinim the far East, over against the West which immediately precedes it.

(2) The prophet refers to some distant corner, or limit, of the known earth, and no other historical Sinim will satisfy his purpose in using the word.

(3) China was a settled and much developed nation in the days of Isaiah, who seemed to know the nations far and wide. The mention of China in his book is quite in accord with his way of calling attention to the most distant nations.

(4) So, for these reasons the best judgment of all the ages has taken this word as Isaiah's reference to China as part of the future Kingdom of Messiah.

The purpose of this argument is to show that all Asia, from Palestine in the West to China on the far Eastern rim of the Continent, was claimed by prophecy for Jesus the Messiah.

Sir Philip Gibbs from the other side of the Atlantic and Colonel George Harvey from this side have written in coincidence recently about the waning of Britain, asking the question, "Is England done?" Sir Philip's defense reads more like a confession of judgment. Attention is called to this, because the continuance, or end, of Britain's world leadership is related to Asia, and the question will find answer in the issue of her problems in Asia. No Western nation for the past cen-

tury has been so wrapped up in Asiatic politics and commerce as Britain. Palestine, Arabia, Mesopotamia and Afghanistan, India and China have been her spheres of influence, and Japan her ally and friend. Russian intrigue in Asia has been directed against Great Britain in particular. The Chinese upheaval of last year was more a revolt against British predominance than an anti-foreign movement.

If, therefore, Great Britain stands as the pre-eminent representative of Western Christian and civilized nations, we of the Western continents will do well to watch and ponder the strange movements in Asia, where the world leadership of England seems about to meet its day of supreme testing.

What Then Is Asia?

It is by far the greatest of the six continents of the earth. Including its islands, Asia has more square miles, about seventeen millions, than all of North and South America. It reaches from the deep Arctics, only a few degrees from the North Pole, to the Equator. North and South, it stretches from the Arctic latitude of North Greenland to that of the Republic of Brazil. Beginning a thousand miles further north than Alaska's northern tip, it reaches southward until its feet are laved in equatorial waters. Its cold North would be a summer resort for Newfoundlanders; and Florida would be a summer resort for the people of Asia's tropics. If the tip of Eastern Asia were placed on the eastern tip of Newfoundland, the Continent of Asia would stretch across the American Hemisphere and then across the great Pacific until its western limit, Asia Minor, would almost reach Japan. An express train trip across Asia is almost as long as a slow steamship voyage across the Pacific Ocean.

Asia is the Continent of the highest mountains and the greatest inland seas in the world, for the Black and Caspian Seas, in their extent, are almost the equals of the Gulf of Mexico.

The Most Populous Continent.

Asia is the most populous part of the earth, about two-thirds of our globe's population living within its bounds. A Continent of a billion people, China and India alone having eight hundred millions of these! While this stupendous horde strains the power of imagination, yet Asia is not overcrowded; and with the uncovering and development of her resources, now almost untouched, hundreds of millions more of inhabitants may live quite comfortably within the gates of this marvelous Continent. China is not crowded even with her four hundred and forty millions or more. She has countless crowded cities, but large tracts also of yet unused land, with vast possibilities of increased population, when Northern and Western arid lands are irrigated, and wandering rivers are brought under control. China's population must grow much more until she is as thickly settled as Germany.

The Oldest Continent.

Asia is the oldest of earth's Continents. China claims a connected history now four thousand years long. And the recorded civilization of the Euphrates Valley reaches back clearly and connectedly for more than five thousand years. Some of you may claim descent from Mayflower voyagers, a matter of three hundred years. But some Chinese families are still tilling land, which has been handed down from generation to generation for more than a thousand years. There are Assyrians living today with a family tree of thirty-five hundred years. Asiatics in Richmond date their origin back to priestly ancestors of thirty-three hundred years ago. From Asia came the peach and the cherry, the horse and the donkey, silk and china; and also literatures, civilizations and religions.

Original Home of Man.

Asia is the most ancient home of man, the cradle of all the nations. See how all the Europeans and modern Americans come westward out of Asia; and then turn and see how the

American Indians and aborigines came eastward out of Asia. She has rocked the cradle in which all nations began their being. Let us not forget: Asia is our old Mother. Out of her Caucasus hills our ancient fathers took up their journey toward Europe. The Bible declared thousands of years ago that man began his life from the hand of God in Asia. And now in these ends of the ages scientists also are going back, like inspiration, to Asia, to search there for the earliest traces of man.

A Continent of Renewed Youth.

But Asia is also a young Continent, the youngest of all on earth. At least, she has come to a second childhood, and is to grow up once again. Possibly it may be that she is awaking out of an age-long sleep. But whether in her new youth or waking from a long night, all Asia today is dreaming of her coming day of world greatness. Palestine is being born again; every Arab tribe is on the *qui vive;* Mesopotamia is trying to shake herself free from the sand drifts of a thousand siroccos, and to rise to life from the ruins of a historic past; Persia shakes off the imperial autocracy of thousands of years, and aspires to be a new republic; India is awake, and cannot be lulled to sleep again; China has been reborn, a nation in a day; Japan's commerce fills all the seas; and Siberia stretches like a growing young giant, almost across the whole world. We see signs of decay in all the Western Continents; Africa can grow only by exploitation from without; Australia is only the rim of an unwatered and unconquered, perhaps unconquerable, wilderness. But Asia is now in its new morning with all the world before it. I knew and felt this when I saw last summer the strong, stalwart bodies and cheery faces, and alert and splendid minds of the Chinese. We may well ponder whether our own America is decadent or not; and if this young awaking giant, Asia, does not hold in her hand the destiny of the ages.

A Continent of Promise.

Asia is a Continent of great good. Dr. Kirk has spoken of this in his memorable address on "The Imprisoned Splendor of the East." So many of the virtues, which we admire and try to cultivate, are native to Asia. There is the courtesy of China; and its gentleness, good nature and contentment. Confucianism is not a religion, but a philosophy of good manners, and of courteous relations. There is the meditative in India; and the spiritual and devotional. Arabia has its flaming zeal and its theistic groundwork. All of these, corrupted by paganism, await the sanctifying touch of the Gospel. As Dr. Kirk said: "By splendor I mean the indigenous capacity of these peoples to give an original contribution to the comprehension of Christianity. For if Christ be the seed, human nature is the soil in which the seed is to grow; and the soil always makes an original contribution to the life history of the seed." I cannot help thinking that Asia, which gave Christ to the world, is yet to give the clearest, and the final, interpretation and embodiment of His Gospel to all mankind.

Asia Unevangelized.

But we must face the stern truth that Asia, the greatest Continent, the mother Continent, is still today practically untouched by the Gospel of Christ. Jesus came to Asia; but His disciples of today have barely learned that there is an Asia. The Jew is going back unconverted to Palestine. That militant Asiatic, the Mohammedan, is bitterly anti-Christian, and like the Turk, is dreaming of the hour when the Christian in suppliance bent shall tremble at his power. India is still mystical and Buddhist. The masses of China have not begun to move. The stretches of Siberia, so far as I know, are the only places on earth where Bible Societies can neither sell nor give their Bibles. The heart of Japan has hardened, and the children are brought up in the patriotic religion of emperor worship. Korea, the hope of Christianizing Japan and Manchuria, is poorly sustained and unequipped. There are not school facilities in Korea for the children of Christian

Koreans. To meet the needs of Asia, our finest men and women have volunteered. But there is no gift of money for their sending. Our mission schools must depend on pagan tuition for their support; and often one aging missionary now does the itinerant work formerly assigned to two. In the lands of the Bible, for the people among whom Christ lived, our own Church has not a mission, not one.

Waiting for the Gospel.

Asia today is ready for the Gospel. With all of her conservatism, there is a deep and widespread dissatisfaction with her past. Korea, broken-hearted over her national eclipse, has no help and comforter other than Jesus. Japan has days of hardship and humiliation ahead of her. Poor she is now, and facing economic peril. The day will come when the Gospel will be good news to her. If India has no Christ, she may break away from England only to drift again into national inertia. China is without gods or religion. Her temples and shrines are falling into decay, and no man cares for them. Asia is trying to take over the progress and the civilization of the West without accepting the religion of the West. This is the day to give her, not one, but both—and the Gospel first.

How Shall We Meet the Crisis?

Asia's impending crisis, in the presence of which every candid mind feels apprehensive, has led many Christians to a philosophy of discouragement; discouragement not with reference to the *ultimate* outcome in victory for Christ and His Kingdom, but despair as to the adequacy of the organized and evangelistic Church to meet the emergency of the immediate present.

The problem presents itself somewhat on this wise: In the presence of a revived, frenzied and destroying Mohammedanism, pressing intolerant claim to all of Southwestern Asia, what can we hope to do? What is the fate which awaits the young Korean Church under the gradual absorption or suppression of the old Korean race by a foreign power? Has the

heart of Japan hardened against the Gospel under the pressure of national patriotism, as she faces the alternatives of national calamity or continental leadership in the awakening of Asia? What shall we say of that young giant of the world, Siberia, stretching its great length as well as its prophetic greatness across the top of Asia, and now definitely anti-Christian? Has India made her choice again for Buddhism? After one hundred years of most devoted missionary effort in China, the most intelligent and the most heroic missions of all the ages, behold, that great, preponderating mass of Asiatic humanity *seems* yet unmoved! What can we do but hail the end of this dispensation, and pray and look only for Christ's immediate return?

But such a faith, while comforting to the individual saints who grasp it, spells terrific disaster to the unsaved souls of Asia's uncounted millions, for whose rescue mission work was undertaken. After a life of leaning toward this line of least resistance, and as one who believes confidently in the promised visible return of our Risen Lord, I shall never yield again to Adventist distrust of the command and promise of our Lord, since seeing for myself in the far East this doctrine of discouragement as it manifests itself under the pressure of East Asiatic problems. The Lord may return tomorrow; but this is not *our* chief concern. This lies in the hand and power of the Almighty Father alone. But our mission in Asia may yet be for a hundred, or even a thousand years. Forget not that the evangelization of tiny Britain involved centuries of effort. Our life business is to go and work in our day, to preach and teach, and also to watch and pray. The final stage in the Armageddon of Asia may be hundreds of years beyond us. That climactic hour no one knows, save the Father only.

We have every right to believe that the most glorious victories of the Cross are yet to be won in Asia; that Asia, the Continent of Christ and His Cross, is to give to His Gospel its widest conquests and its richest meaning. Such a faith as this will rouse a lukewarm Church from apathy, and put mission work again on its high plane of duty, sacrifice and daring.

The question of the hour, "Why are the mission treasuries

of our Southern Churches empty?" seems to the writer to point, among others, to three possible causes. The first is the love of luxury and indulgence which has swept over our Southland since the inflation years which followed the war. Another is the self-assertion of the unchristian nations, so many of whom are now claiming equality with, even superiority to, the lands which are Christian. In the face of such claims, together with their growing industrial rivalry, business men have been inclined to humor their claims, and to discourage mission effort, as is unfortunately too often the foreign commercial attitude in China, and elsewhere.

The writer is convinced that the growth of bigoted and fanatical Adventist doubt is a third and large contributing cause in the decline of sacrificial giving to the cause which is most heroic, and which lies at the center of Christ's purpose for His Church. One may well ask if this extreme Adventist resignation is not a refined and alluring form of unbelief, which paralyzes endeavor, and finally overcasts the soul with gloom.

There is a vast variety of Adventist interpretation, just as there are many differences of religious opinion among Jews, or many divisions in the Protestant Church. It is not one thing, but very, very many things. It is difficult, therefore, to write with that decisive definiteness which one desires. In the interpretations of these dearly beloved brethren the whole scale is run, from the fanatical fancies which lie at the foundation of Seventh Day Adventist and other unscriptural perversions, to the jubilant hope of the radiant-hearted Christians, whose faith in the immediate return of our Lord for the inauguration of a new era has brought into their own souls a sweet spiritual fineness, and ministers joy and gladness also to every life touched by them. Who does not love these expectant believers and covet their assurance! Not to these, but to the extremist phase of retreat and defeatism, which characterizes militant and intolerant Adventism, reference is now made, a hesitant reference, but a just and resolute opposition. The persistence and spread of this type of belief pressages disaster for the Church's hope of

advance in missions, as it is now, in my conviction, a retarding influence.

The writer himself often finds himself in mild Premillennial leanings, but never in doubt of Christ's immediate presence in His Church and His fidelity to His own call to missionary success in all the world. We have to do now, not with varying interpretations of Bible prophecies, but with the immediate urgency of obedience to our Lord's missionary command for Asia.

What then shall we do?

(1) Let Asia drift, as selfish commercialism suggests, to rot and die in her sins?

(2) Or despair of the success of our missionary obligation and undertaking, and wait, wait only, for the King Himself to appear?

(3) Or gird up our loins, as He Himself commanded, and get us to the task which is our chief concern, to win the last phase of the great, agelong Armageddon, on the Continent of our Bible and our Christ?

Again it is the old and oft-recurring crisis which Israel once faced on Canaan's border: "Let us go up at once and possess the land; for we are well able to overcome it."

FUNDAMENTAL CHRISTIANITY

By Rev. Thomas Cary Johnson, D. D., LL. D.,
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[In the fall of 1924 Francis Landey Patton, President of Princeton University, 1888-1902, and President of Princeton Theological Seminary, 1902-1913, delivered the James Sprunt Lectures at Union Theological Seminary, Richmond, Va. These brilliant lectures have appeared in book form from the press of The Macmillan Company, 334 pages, $2.25, under the title, "Fundamental Christianity." As theologian and philosopher Dr. Patton stands in the front rank in America. No minister can afford not to read his book. The Review is pleased to present to its readers the following masterful discussion of Dr. Patton's great book by Dr. Thomas Cary Johnson.—Editor.]

Fundamental Christianity involves a theistic view of the Universe—the view that God is, and is the Creator, the upholder and the providential governor of the Universe, that all things are from him and through him and unto him. This idea of God may have come by inference, intuition, and by revelation, and the indwelling Spirit of God.

"At a pan-ichthyc congress, called to discuss the idea of the origin of water, I have no doubt that after listening to those who spoke or read papers advocating respectively an original revelation, inference, and intuition, great interest was awakened by the remarks of a hitherto inconspicuous member who said in substance: 'Much of this discussion has been irrelevant and unnecessary, for how can we help having an idea of water? In it we live and move and have our being, and out of it we die.' In such terms Paul spoke at Mars Hill impressively, assuring his hearers that 'he is not far from any one of us.' "

But there are many antitheists and they will pay no attention to the evidences for theism until they have been routed out of their smug antitheistic beliefs: There are materialists—ontological materialists, epistemological materialists, cosmological materialists, biological materialists, and psychological

materialists. "Consciousness, however, is the *enfant terrible* of materialistic philosophy. If there were any way of preventing her from blurting out the truth at untimely moments, or of suppressing her altogether, there might be more hope of constructing a mechanical theory of the Universe." The behaviorists, indeed, conscious that consciousness blocks the way to materialism, "write books to prove to the consciousness of their readers that there is no such thing as consciousness," but in vain. In spite of their denial of mind, men love mind, crave mind, crave reputation for having minds. Some men who had been materialists have revolted from it and proclaimed themselves theists, or have slidden into pantheism.

There are pantheistic antitheists, Spinozists, and Hegelians "who would create a Universe with a handful of categories." But their philosophy runs aground on the pronoun I, on self-consciousness. There are subjective idealistic pluralists—some of them pantheists and some of them atheists, both equally unable to account for the ordered Universe.

Against both pantheists and atheists we must, in view of fact, believe in God, of whom we can give no better notion than that set forth in the familiar words: "God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

The world cannot be accounted for as a fortuitous concourse of atoms. It is a Universe of order, of law, of the most exact sort. The elements of the earth's crust combine with one another only under the rule of exact law. The heavenly bodies revolve in their orbits according to law. Adaptation of part to part in every organized thing is outstanding. The doctrine of final cause, of purpose in the originating cause of the Universe, or ordered world, will not down. It argues a cause big enough to build this Universe, and a cause so big may be infinite. A just consideration of the true, beautiful and good leads also to a holy being in whom these qualities exist in absolute form, who is their eternal abiding place in their perfection.

Again "I have in mind the idea of a Being than whom a greater cannot be conceived." This was Anselm's argument.

"His idea was no chimerical thought, as for example a winged horse. It was a necessity of thought, and not only so, it was the thought of a necessary being. Now it is obvious that the necessity of an idea and the idea of necessity are two very different conceptions, but Anselm combined these in a single phrase, for he says: "This being of whom I think cannot be thought not to be." "What he meant was that we are under a necessity of thought to believe in the existence of a necessary being." "We cannot be satisfied with an infinite regressus of finite causes, and therefore if anything exists, something must have existed from all eternity, and have in it the potentiality of all dependent existence; and further this Being must be self-existent." Certainly it is true that if this idea of God arise naturally and necessarily, when the mind works naturally and normally, and if our mental constitution is trustworthy, God must exist.

The Book of Nature proclaims the existence of God; but it is good "to return from the foreign shores of philosophy to the homeland of the Bible." "It is a delight once more to use its familiar speech, to sit beside its refreshing streams and feel the tonic influence of its mountain air. The better, too, as the result of our travel, shall we appreciate its philosophy, not less profound because couched in language we can understand, not less satisfying because it makes no effort to explain what the mind is unable to grasp."

Christianity presupposes theism, teaches theism. It is not for this to be despised.

II.

What Is the Seat of Authority in Religion?

The three claimants for the position are Reason, the Church and the Bible.

1. If the Bible be a record of supernatural revelation, it is the office of reason to interpret it. The meaning of many parts of it does not lie on the surface. If much of it seems

very plain to the average reader, his comprehension of it is due in large part to what he has learned of its interpretation in the home of his parents and under the tuition of Christian teachers. "Let us, then, make proper acknowledgment of the great work which reason has done in the unfolding of the meaning of the Bible through the representative theologians of the Church in all the ages."

"But we have now to consider another question, and that is whether, in the light of scholarly and scientific investigation, we can continue to trust the Scriptures as the rule of faith and practice. A man may say that this debate has no interest for him, for the Bible is its own witness and needs no defense. Believing as I do in the supreme authority of the Bible, I have no fear that its unlearned reader will suffer any loss by declining to take part in a controversy; for when an action of ouster is begun against the heirs of an estate, those who take no part in the litigation will benefit as much by a favorable decision of the court as those who bear the expenses of the suit; but this does not prove that the suit ought not to have been defended.

"Aside, however, from controversy, it is clear that Reason must give a decision and let us know which of the world's sacred books ought to be taken as a rule of faith; or, left to their own unreasoned choice, men may select the Vedas, the Shastras, or the writings of Confucius; or yet again, as some are now doing, the Koran, the book of the Mormon faith, or of Mrs. Eddy."

Human Reason is not a perfect instrument wherewith to judge a revelation. It works under the limitations of a finite mind and shares in the defects of a sinful nature. It has sometimes been the leader of an insurrection against God. "It has been trammeled by prejudice, blinded by foregone conclusions, dominated by pride. It has misread the facts or misapplied the reasoning based on them. All this goes to show that we need another light than that which Reason gives. It can handle categories and make syllogisms, but it cannot make history, . . . cannot speak with authoritative confidence on themes which only revelation can unfold, and it transcends its

prerogative when it says a revelation is impossible. It is for Reason to take the more modest part of showing us that what we confessedly need has been given in the religion which came from God."

2. The Church. "One of the strongest arguments in support of Christianity is its uninterrupted stream of history, and the blessings that follow and proceed from it"; and whatever differences exist among Christians, and between different denominations, it is a fact that through the Church, in the inclusive sense of the term, we have strong warrant for the truth of Christianity.

As to the meaning of the term Church, "I agree with those who say that the Church consists of all those who profess the true religion together with their children," although "I am one of those who do not believe that organization is of the essence of the Church." It is the function of the Church to teach all nations, to promote true religion among its members, to keep the deposit of faith. The several branches of the Church have preserved, some more and some less of this deposit. But the Roman Catholic is not satisfied with a revelation given once for all. He craves for his Church the power to communicate new truth under the guidance of the Holy Spirit"—a claim unsupported by evidence, but explained in part by his feeling that the original deposit does not quite meet the exigencies through which, in the course of her long life, the Church passes, and that she in virtue of the presence of the Holy Ghost should be able infallibly to add what is needed—a feeling again unsupported by evidence. The Roman Catholic Church is in serious error on important questions. "She teaches what is not taught in Scripture and misteaches some things that are taught there." Nevertheless, "she has never disowned her Lord nor cast doubt upon immortality"; and the Mediaeval Catholic Church of the West "bore the Bible across the sea of centuries in 'Peter's Bark.'"

The third claimant for the seat of authority in religion is the Bible.

The Reformers in the sixteenth century became convinced that the Scriptures are the seat of final authority in the Chris-

tian religion, that the individual has the right to read the Bible for himself, and that salvation comes by the exercise of individual faith.

"So were broken the chains that bound the consciences of men to the organization of the Church. So was launched the great principle of freedom which made possible the formation of free political institutions. So ended the business of brokerage in human souls. So were driven out the traffic in wares of immortality, and so the individual began to transact the business of his soul with God. A great era of human history was thus ushered in by these three principles: The Bible the rule of faith, the right of private judgment, and justification by faith—representing the Reformation movement."

"The Reformers did not stop with the affirmation of Bible authority. They sought to teach the meaning of the Bible; and accordingly as an early fruit of the Reformation we have the great Protestant 'confessions of faith.' "

In these later days the Bible is undergoing attacks of two sorts. Attackers who hold a materialistic view of the world would put dynamite under the Bible and blow it into shreds. The naturalistic students of higher and rationalistic criticism would take the Bible to pieces and cast aside many elements that have been incorporated into its structure, e. g., the account of the cosmogony, and the Mosaic origin of the Pentateuch. "It has found in the different names for God evidence of a prevailing polytheism with a gradual acceptance of a monotheistic faith; it has made reckless inferences based on style and linguistic usage; it has dealt arbitrarily with chronology," etc., etc.

A plausible account of Old Testament history can be made out by forced chronology, minute linguistic appreciation, and *a priori* arguments based on anti-supernatural beliefs, with the result that what has been regarded as a preparation for Christianity is only the record of the gradual evolution of a monotheistic faith. "For it must be remembered that the critics have a delicate sense of literary values, such as was never known by any student of English, or, for that matter, of Greek literature, a sense so delicate that they have been able to take

a verse or two of the book of Genesis and say what portion of it was due to the Jahvist, what to the Elohist, and what to the Redactor. With what accuracy, or rather confidence, this is done has been made visible to the eye of the unlearned reader in Haupt's polychrome Bible.

Fortunately, there is no lack of men who with equal scholarship are able to defend the claims of the Old Testament Scriptures."

But "the battleground of Christianity is the New Testament, for it is there that the evidence in support of the Christian faith is to be found. If Christianity cannot stand on the specific testimony of the New Testament, it is vain to hope that the Old Testament can vindicate it; but, on the other hand, if the facts of the New Testament are true—that is, are facts—then they confirm the claims of the Old Testament. The New Testament canonizes the Old, as Bishop Wordsworth said in his book on the Canon."

"Are you interested in religion for its own sake? Does it satisfy you to know that Christianity is a piece of super-natural information regarding the way of salvation through Christ? Then take my advice. Do not allow yourself to be disturbed by Old Testament difficulties, or diverted from what for you is the central question of inquiry, What think ye of Christ? If you settle that question right it is a matter of relative minor importance what you know about Jonah," or even about the inspiration of the Bible in every detail. "The real question is whether the Bible is true, not whether the Bible is inspired." The Bible purports to tell you of the shortest and safest road to heaven. "If you are satisfied that it tells the truth, take the road and have no fear."

"It seems, therefore, that there is something to be said for each of the three claimants of which I spoke at the beginning of the lecture; and it is not difficult to see how their claims should be adjusted. A telegraph messenger, let us suppose, approaches a stranger and says, 'A message for you, sir,' and the man replies, 'I need no message; I have my Reason.' 'Quite true,' says the messenger boy, 'you will need your Reason to read the message.' The boy accosts another man. 'Cable for

you, sir.' 'I need no cable, I have a radio outfit of my own.' 'That may be, sir,' says the messenger, 'but this did not come that way; you would not have received it but for the cable. You need the cable to bring you the message, but this is the message.' So that the case stands thus: Your Reason to read the message, the Church to bring the message, but the Bible is the message. It is more than that; it is the only infallible rule of faith and practice. Thank the Church for bringing you the message, thank your Reason for ability to interpret the message; but the Bible is the message which tells you 'what we are to believe concerning God and what duties God requires of man. Thank God for it.'"

Read the message. "The Bible is its own best witness and no amount of learning can supersede or make useless the feeling, born of intimacy with it, that it is the word of God."

The authority of the Bible has been weakened in two ways, by tradition when tradition is the only support of a doctrine or is put in a place of competition with the teaching of the Bible, and by the so-called Christian consciousness when men claiming to have this consciousness put a meaning on the word of God contrary to its historical and grammatical meaning, or substitute their conceptions for those of the word, whereby they set agoing a new sort of tradition.

The authority of the Bible may be confirmed as the Scriptures assert by the witness of the Spirit.

In support of our Christianity we have the historical worthiness of the New Testament and of the whole Bible. We have the conviction of its truth in our own subjective state produced in us by the Holy Spirit; and we have the objective inspiration of the Scriptures themselves.

"Inspiration is hard to define." Dr. Patton does not plainly posit that it carries with it the idea of inerrancy as did Henry B. Smith and Charles Hodge; but says: "Ultimately, we are logically forced to choose between a naturalistic and supernaturalistic explanation of the Bible. And if we wish to keep Christianity which teaches salvation by faith in Jesus Christ, we are shut up to a doctrine of the inspiration of the Bible. Taking it in respect to the relations of the Old and New Tes-

taments to each other, taking it as a whole whose parts are organic to each other and the whole, there is no way of denying its inspiration which does not put its leading doctrines in jeopardy.

"Let us look then at the Bible as an organic whole; follow the trend of the Old Testament teaching along the level path of history, into the byways of precept, story and epigram, up the slopes of prophetic vision, and on to the mountain tops of religious aspiration. For this is the Bible's way. It speaks in didactic narrative, persuades by fervid argument, soars in lofty verse, and sings in a melancholy that stirs the deepest feelings of our being. All that the prophets foretold is fulfilled in the New Testament; all the hopes they fostered are realized in it."

"The Bible presents to us a panorama of the Divine purpose. As we look we see the unfolding of the great drama of sin and salvation. As we listen to its majestic music from the creation overture in Genesis to the hallelujah chorus in the Apocalypse, we realize that we have been holding in our hands the inspired *libretto* of God's great oratorio of redemption."

III.

The New Christianity.

A new Christianity has appeared, and is prevailing widely. It is epidemic.

The symptoms of this disease are its inadequate sense of sin, and of Christ as very God of very God, and of the doctrines of grace, its easy going morality, its fluctuating faith. The causes of this disease are a fancied better knowledge of the New Testament Greek, or better knowledge of the conditions under which the Scripture writings came into existence, or a more subtle psychological insight into the spirit of Christianity, a new attitude toward the Bible, and a new attitude toward the universe. The prevalence of a new materialistic psychology and of the evolutionary philosophy are highly unfavorable to pure Biblical Christianity.

The new Christians are trying to unite Christianity with

anti-Christian philosophy—with pantheism or materialism. In this way came about the new Christianity—new gnosticism—and, as by-products, false issues as to what Christianity is, and as to the evidences by which it is accredited.

What Is Christianity?

As a system of teaching Christianity is "supernatural information in respect to the salvation of men. The Bible is a record of that supernatural information and is a supernatural record of it. Interpretations of this record vary indeed, but there is a core of doctrine which is commonly held as containing the essence of the Christian faith." It is involved in what has been said that "there is an area of difference among Christian people which does not menace the right of those who stand for those differences to bear the name of Christian." Questions as to the nature of inspiration, the area covered by it, the sense in which the Scriptures are infallible, come within the area of difference.

From whom are we to learn what Christianity means? From whom better than from the Apostles—"from Paul, who held the garments of those who stoned Stephen to death, who persecuted the followers of Christ even unto strange cities; and who afterwards devoted himself to preaching the faith which he once destroyed." If we wish to learn what Christianity is, let us read the Bible, and particularly the New Testament, and read it aright.

If we read it aright, we must fulfill two conditions—we must take it at its face value and take it in its totality. Most of the new Christians fail to comply with one or the other of these conditions. Some do not take the Scriptures in their totality: They attend to the three synoptic Gospels. They say, "Christianity is the religion of Jesus, and Jesus was a man." They do not take the whole of the teaching of these three Gospels; but take the parts they do take at their face value; and so receive Jesus as the founder of their religion, as their teacher and exemplar, and as the revealer of God. But if Jesus was only a man, the Church is only a human society

whose founder is dead; and if he was only a man, though a great teacher, he is dead like other great teachers, such as Seneca, Marcus Aurelius; and if he was only a man, though a great friend, does that entitle him to our worship? and had he not been more than friend, how could he have said, "I call you not servants; but I have called you friends"? And if he be only a man, how distinctively does he reveal God? These new Christians have abandoned the old arguments for the existence of God. How, if he be a mere man, and if God's works no longer reveal him, can he reveal God? How on this new agnostic scheme could Jesus reveal God? Only by being more than creatures, only by being God.

Some of these new Christians take all the Scriptures, but not at their face value. Hegelians, for example, "regard the Universe as a thought process, and all history, providence and even Christianity itself as the logical unfolding of a set of categories." Hegelianism represents Christ as a mythical representation of the presence of God in the soul of man, makes every man an incarnation after a sort, and, having given the idea, has lifted us above the need of historical exhibition of it. It sums up the Gospel in "Die to Live." The death of Christ was a dramatic exhibition of the duty. "Was Jesus a Hegelian? Did he connive at this theatrical performance only to impress us with the idea that our sufferings may be a benefit to others and that it is up the rough stairway of pain that we ourselves attain a higher and better manhood?" Was Paul a Hegelian? Did he preach and labor as he did only to improve the manners of those to whom he preached? Did Christianity have to wait the rise of Hegel to learn what its real purpose was? The Hegelian interpretation of Christianity is not Christianity.

Naturalistic interpreters of Christianity do not take the Scriptures at their face value. They resolve the origin of Christianity into the simple statement that Jesus attempted to effect a revolution and failed; else adopt a Darwinian interpretation of morality and say that it is only one of Nature's tricks whereby she seeks to secure "the healthful perpetuity of social tissue."

Ritschlian interpreters of Christianity do not take the Scrip-

tures at face value. "They accept the teachings of Jesus, speak of him as revealing God, and by preaching the Gospel of peace on earth and good will to men are doing what they can to set up the kingdom of God; but it is an earthly kingdom after all, and they preach only a cismortane Christianity." They let faith in personal immortality die. They make no attempt to solve difficult problems of religious belief. They content themselves with simple trust in Christ, "believing where they cannot prove," or they consciously live in mist, or they are at sea and befogged—pious agnostics—holding what they hold because of the pleasure the views seem to give. Riding on a train of value judgments, they seem headed for agnosticism.

IV.

The Person of Christ.

The primitive Christians regarded Jesus as both God and man. It was some centuries before the doctrine of the hypostatic union of the two natures was satisfactorily stated in scientific language. The Church was driven to make the statement by the noble curiosity of some who held to the Biblical teaching, but yearned to understand it; and was spurred by the denial of some of either the human or the Divine element, because they could not understand how he could be God and man. In 325 the Supreme Deity of Christ was affirmed in the Nicene Creed; and in 451 the Chaledonian Creed taught of Jesus Christ, "That being the eternal Son of God, he became man and so was and continueth to be God and man in two distinct natures and one person forever." This statement sets forth the view of the mass of Christian thinkers down to this day.

Strauss and his followers have tried to break down the Chalcedon Christology. Strauss taught that the Gospels were not written till late in the second century; and that Jesus, a mere man, was, between the time of his death and the writing of the Gospels, transformed in the thought of his disciples into God incarnate; but renewed study of the origin of the Gospels and the greater Epistles of Paul showed that they were

written not later than from twenty to thirty years of the crucifixion, and so killed the attack of Strauss and his followers. Another attack was made by the school of Drews, who said: "The primitive Christians worshipped a humanized God, a heathen god under the name of a man. Though a phase of a widespread tendency to paganize Christianity, this particular attempt has no ground to build upon and has excited little attention. These critics desire above all things to get rid of supernaturalism.

Another class of critics try to prove Jesus to be a fanatic "by misinterpretation of everything he says concerning the later order of events." Still another class of critics, who pride themselves on their psychological discernment, are looking for an earlier form of Christianity back of the existing biographies of Jesus. They have done nothing effective.

"For the present the great storm of destructive criticism seems to be over save for a few retreating clouds, subdued thunder on the horizon, and now and then a pale flash of lightning, all of them signs of clearing weather."

The Divinity of Christ.

"Jesus was a man, there is no doubt about that. Was he also God?" The Scriptures satisfy me that Christ is the incarnate Son of God." Let us try to show this:

"1. *Specific Proofs of the Divinity of Christ.*

(1) *The primitive Christian community believed in the Deity of Christ."* They had been his close companions, had witnessed his crucifixion, had seen him after his resurrection, and had practiced that doctrine at Jerusalem, "where some of his mighty works had been done, in the sight of the High Priest's Palace, and under the shadow of Pilate's judgment hall. Victory here was victory everywhere."

(2) *"There is the witness of Paul,"* an extraordinary man mentally, morally and spiritually, once a persecutor, afterwards a promoter of Christianity, at vast cost to himself.

(3) *"There is the story of Jesus' life,"* which shines more

splendidly with every attempt to discredit it—the best man that ever lived, and yet not *good if not God.*

(4) *"There is the evidence furnished in Old Testament prophecy."*

(5) *"There is the argument for his divinity based on his resurrection."*

2. *"The interdependence of the doctrines of Scripture"* argue Christianity true.

3. *"The cumulative power of the arguments for the divinity of Christ"* is great.

The effect of the incarnation and redemptive work of Christ, not confined to this planet which promises to be overcrowded at no remote date, but blessing holy intelligencies everywhere, is cosmic.

V.

The Pauline Theory.

It is to Paul's writings that we must turn for the fullest exposition of the Christian system. The primordial mass of Paul's manhood was large. His was great depth and power of feeling, his was a great will, and his a great intellect, so that he could, and did, serve as the pre-eminent pastor, as the greatest man of affairs of the Apostolic age, and its greatest theological thinker.

No other New Testament writer is so full and explicit in his interpretation of the origin, meaning and consequences of sin as Paul. No other New Testament writer sets forth in so complete a way the process of salvation—what is done for us, what is done in us and what is done by us, in the saving process.

"As to what is done for us, the Pauline statement of the case is very simple. Sin has separated us from God: there is alienation. Sin has exposed us to penalties. There is punishment. The estrangement must give place to reconciliation. Paul represents the method of reconciliation by the use of three figures of speech, borrowed respectively from the court, the camp and the altar. We are insolvent debtors, but Christ has

settled the claim against us. We have been carried captive by our sin, but Christ has paid the price of our ransom. We have offended against God's holy law, but Christ is the propitiation for our sins."

"There is something to be done in us. We sin because we have a sinful nature. That nature must be changed. Jesus said to Nicodemus, You must be born again." "A young man tells me that he wishes to learn to be a poet. Literary culture will help him, but no amount of it will enable him to transcend the law that the poet is born, not made."

"In the two things which have been considered we have the whole plan of salvation from the Divine point of view." There is something which we must do. We must believe. We must trust, we must have a faith that moves us to obey God; but God gives this faith. "By grace are ye saved through faith and that not by yourselves; it is the gift of God."

There are critics of this Pauline doctrine. One man says that he denies the whole of the Pauline conception of Christianity. But if the denial be correct the Christian world has lived two millenniums under a belief that has no warrant, and fundamental error underlies Christian history. Another may say that Paul derived some of his teaching from heathen sources; but the supposition, for example, that Paul borrowed the vocabulary of the mystery religions as the vehicle of his message is altogether gratuitous. His conception of Christianity was in no sense colored by these religions.

Another man may say: "I do not repudiate Paul's teachings," but as he modernized Judaism so I would modernize Christianity. He would, however, violate the fundamental principles of Christianity by cutting out ideas common to the Old Testament and the New, which are essential in the doctrine of the salvation of sinners by God, who is both infinitely merciful and infinitely just.

Ritschlians claim to accept the Christian doctrines as taught by Paul, provided these doctrines are regarded as value judgments, but this is to take the subjective worth to them of these judgments for that which gives them worth.

Another critic says Paul misunderstood the sacrifice of Christ,

"that in its ultimate meaning it was simply a means of proclaiming the duty of self-sacrifice, and a stimulus of moral endeavor." If so, however, Christ died without a reason that can justify his death and God is unjust.

Another would reduce Christianity to a "regulative faith," but "there are two kinds of regulative faith, one which consists in believing that 'the half has not been told us,' the other in rejecting half of what the Scriptures have to say. The difference between the two is the difference between accepting and rejecting Christianity."

Paul's Orbit.

Paul makes the Divine purpose the starting point in his theology. This purpose embraced the entire history of the human race, from its entrance to the achievement of its destiny. The American systematic theologians, Hodge, H. B. Smith, Thornwell, Shedd, Dabney and Breckinredge, have in this matter patterned after Paul, and treat creation, sin, redemption and eternal life under this eternal purpose.

Paul lived also under the influence of an eternal hope that was to find its realization in a future life. Without this hope he would have made little of eternal purpose. Without heaven before us this life would be of little worth. But heaven is to be reached by the child of God. What heaven is we do not know, but truth, beauty, goodness will be there.

Along some such course as that imperfectly indicated in the preceding pages, Dr. Patton carries us in this great course of lectures delivered and published on the James Sprunt foundation. As he proceeds, he makes side excursions into fields of truth and beauty, and returns with increasing freshness to the main course. He gave a great course of lectures, he has published a great book, one bound to strengthen weak knees and faint hearts, and to quicken the slow of mind. This his every reader will say, even though he agree not with every position taken.

RICHARD CLARK REED, D. D., LL. D.

(An Appreciation.)

By Rev. Samuel H. Chester, D. D., LL. D.,
Secretary of Foreign Missions, Presbyterian Church in the United States, Nashville, Tenn.

It is indeed a labor of love for me to write for The Union Seminary Review an appreciation of my life-long friend, Richard Clark Reed, whose death at his home in Columbia, S. C., on July 9th of last year, is mourned by our entire Church, by which he was known as one of its most useful servants, and by a very large circle of devoted personal friends. Numerous notices have been published, giving the salient facts of his life and work, which, therefore, do not need to be repeated here. And I think I can better say some things that do still need to be said about him by making this sketch very largely a personal one.

I cannot imagine anything more distasteful to such a man as he was, the very soul of truth, honesty and modesty, than that those who knew him as he was, and loved him for what he was, should speak or write of him, now that he has gone from us, in a tone of fulsome eulogy. Association with faultless people will no doubt be a very delightful and satisfactory experience in the world to come. But in this world I, for one, feel more congeniality, and find myself able to maintain more satisfactory relations of friendship, with those who have a few good, wholesome, human faults. It is not my purpose in this sketch, however, to speak of my friend's faults, of which he himself, I am sure, had a more lively consciousness than any one else, except in this general way. Whatever they were, they were all left behind when, on that night of July 9th, as he lay sleeping after a full day of honest work, as in a moment, in the twinkling of an eye, he was called up to be presented faultless before the presence of his Master's glory with exceeding joy. What an ideal termination to a career of over fifty years

of modest, unostentatious, but always faithful and devoted and highly efficient service in the Gospel ministry!

There was just one week's difference between Dr. Reed's age and mine, I having been born on January 17th and he on January 24th of the year 1851. My first contact with him was at Union Seminary, where we were students together in the years 1874-75. I think our first drawing together as friends was through our mutual appreciation of our Professor of Biblical Literature, Dr. Henry C. Alexander, leading to frequent visits to him after study hours in his wonderful library, and long talks in which he gave us the benefit of his own omnivorous reading and made invaluable suggestions concerning the literature with which a man of culture should be familiar. Dr. Reed's own large literary output, consisting, in addition to his continuous contribution to our periodical literature, of two books written from different viewpoints on Presbyterian History, an excellent discussion on "The Gospel as Taught by Calvin," a "Religious History of Southern Negroes," and a volume entitled "What Is the Kingdom of God?" and the graces of style and expression that characterized everything he wrote, show how much better use he made of this unique opportunity for the Seminary students of those days than I was able to do.

In some respects Dr. Reed's type of mind and his ways of looking at questions were widely different from mine. For instance, he was much interested, and was a great expert, in such subjects as Parliamentary Law and in the fine points of ecclesiology. He served, *con amore,* on nearly all the *ad interim* Committees of the Assembly for the revision of our Book of Church Order, and had perhaps a larger share than any other man in these various revisions. Of course such things have their importance, and it is not to my credit, no doubt, that they have never interested me in the slightest degree. And it is no proof of their lack of value that I have not been able to see that the course of human events as related to the real work and prosperity of the Church has been substantially affected by any of the changes made in these revisions. This difference of viewpoint led to many differences of opinion concerning

questions that arose in connection with the proceedings of Church Courts and the practical administration of Church affairs. Dr. Reed was also a conservative, almost, as it sometimes seemed to me, to the extent of being reactionary, or at least to a greater extent than I was sometimes able to go with him. For instance, he was never able to reconcile himself to the presence of women on our Executive Committees as being in accordance either with the teaching of Scripture or the fundamental principles of Presbyterianism, while I approve of their Committee membership from every point of view, and had frequent friendly clashes with Dr. Reed on the subject. But in all our long association I was never able to discover in him the slightest trace of bigotry or intolerance. And that is why, although he was ever candid and courageous in witnessing for the truth as he saw it, never in a single instance, so far as I know, did any difference of opinion with his brethren lead to any personal estrangement. Before passing entirely from the subject of his contribution to our Church literature, I wish to say a word about his little book, "What Is the Kingdom of God?" I regard this as his masterpiece, and altogether the ablest and most satisfactory discussion of this difficult subject that has come under my observation.

Dr. Reed's various pastorates were at Charlotte Court House, Va.; Franklin, Tenn.; Charlotte, N. C., and Nashville, Tenn. It was my privilege, through his influence, to succeed him at Franklin, Tenn., where in a pastorate of seven years he restored to unity a church previously much torn by dissensions, leaving it as a delightful field of labor for the one who followed him, and where to this day his name is "as ointment poured forth."

It was during his pastorate at Woodland Street, Nashville, that I had my closest association with him, as a fellow-member of our Committee of Foreign Missions. He was a member of the Committee at the time I was put in charge of the Foreign Mission work. Not believing that I possessed the required qualifications for that work (in which I cordially agreed with him), notwithstanding our warm personal friendship he voted against my election as Acting Secretary. But

from the very first, in the difficult situation that confronted us, he gave his help and support in every possible way, and for the six years before leaving Nashville for Columbia, in every emergency that arose, was my constant adviser and always loyal and sympathetic friend.

As a preacher Dr. Reed had a rare gift of expressing his always clear and vigorous thought in a simple, chaste and pleasing style. His sermons were always interesting and instructive, and, while not possessing some of the gifts that go to make the pulpit orator, his preaching was so suffused with the spirit of love that continually welled up and overflowed from a warm and tender heart that it was always effective in the winning of souls and the edification of the Church.

His real life work, for which what went before was a unique preparation, was done as the trainer of other ministers from 1898 to 1925 at Columbia Seminary. Of his work in the Seminary I never had personal observation, but am glad to incorporate in this sketch a testimonial on that subject from his friend and colleague in the Seminary Faculty, Dr. Thornton Whaling, as follows:

"For the ten years of my service as President of Columbia Seminary I was very closely associated with Dr. Reed, Professor in the same institution. He was one of the most sane, sensible and satisfactory men I ever dealt with. He was a model of geniality, sympathy and brotherliness. It was a delight to have him as an associate, fellow worker and friend. As a teacher he was scholarly, master of his subject and skilled in all the pedagogical arts. No student ever complained that he could not teach. His influence was powerful in the direction of manliness, thorough orthodoxy and real consecration to the service of our divine Lord and Master. It was easy to live in the blessed harmony of unbroken and delightful fellowship with so devoted a Christian and so lovely and ripe a specimen of true manhood."

Dr. Reed was born in the little country town of Harrison in East Tennessee. There must have been something in the physical and social atmosphere of that region that contributed to sturdiness of character, for out of it also came the Bach-

mans, the Parks, the Doaks, the Caldwells, the Wallaces and other strong men who have played so conspicuous and honorable a part in the history of our Church. He was also an alumnus of little King College at Bristol, which has such a remarkable record in providing us with strong leaders for our Church. At the meeting of the Assembly in Bristol three representatives of that College, Dr. Reed, Dr. J. I. Vance, and Dr. T. C. Clyce, were nominated for the moderatorship. The honor went to Dr. Clyce on that occasion, but later it was conferred on both the other nominees.

Dr. Reed was Moderator at Charleston, W. Va., in 1922. It was an Assembly with many troublesome questions, brought up and agitated by a good many troublesome people. If Dr. Reed is subject to any criticism as a Moderator it would probably be that his kindness of heart and his manifest desire to go to the limit in according to every speaker his full rights on the floor sometimes prevented him from expediting business by the summary disposal of those who insisted on claiming more than their rights. But in the manifest purpose to be absolutely fair, and in exhibiting what is always the highest virtue of a Moderator, the spirit of a perfect Christian gentleman, his administration of that highest office in the gift of the Church was never surpassed in our history.

Dr. Reed and Dr. Vance were always devoted friends, in spite of the fact that they were often found on opposite sides of ecclesiastical questions. The following incident illustrates the difference in their way of looking at things, and also what may be called the incorrigible, intellectual honesty and bigheartedness of both of them. When Dr. Vance published his little book on The Twelve Apostles he asked Dr. Reed to write a review of it for the Church papers. The review, when finished, proved to be severely critical of some of the positions taken in the book. He brought it to Dr. Vance and said, "Jim, you asked me to write my opinion of your book, and here it is. You see that in some respects it is not complimentary. But I think much more of you than of what I have written, and if you say so we will put this in the fire." Dr. Vance replied, "No, you have done what I asked you to do—given your hon-

est opinion of the book, and now I want you to publish it just as you have written it." It was published, and the incident never caused the slightest ripple in their relations of friendship. It takes true and big-hearted men to do things like that.

I shall close this sketch with a quotation from a memorial address delivered by another one of his Seminary colleagues, Dr. William P. McPheeters, and which will express what I am sure is felt and thought about him by every one who had the privilege of knowing him intimately.

"When his name is mentioned, the first picture it will bring before our minds will be that of Dr. Reed, the Christian man and minister. It was in that character that we knew, admired and loved him. His fine presence, his modest, unassuming bearing, his genial and sunny disposition, his cheerfulness that never degenerated into frivolity, his sobriety, unmarred by the least taint of morbidness, his wisdom in counsel, his poise and patience under opposition, his tact, his reverence, his filial confidence in God, his devotion to his Redeemer, his readiness, as one who had freely received, freely to give his time, his sympathies, his strength for the benefit of others; no wonder such qualities greatly endeared him to those who knew him. Together they constitute a picture to which memory will delight to recur, and in dwelling on which it will find heart's ease and inspiration."

EARLY MEMORIES OF UNION SEMINARY

By Rev. J. K. Hitner,
Huntington, W. Va.

[Mr. Hitner is now eighty-seven years old. For some months he has been lying partially paralyzed in a hospital in Huntington, W. Va. He dictated the following article from his sick bed. His memories of Union Seminary are sweet and fragrant as a new-blown rose.—Editor.]

Sometime ago Dr. Woods gave some early recollections of Hampden-Sidney in connection with the Seminary, and Dr. G. L. Leybun intended to give some recollections of the early days after the Civil War, but was hindered in some way. So urged by friends, I determined, as far as I could, to fill up the gap. But in looking over the late catalogue issued by Dr. Moore, it seemed to me rather a *nekrological* record, as nearly all the members before and just after war times, a goodly company, have gone beyond, and I can remember only two or three as living.

I went to the Seminary, after graduating from the University of Virginia and teaching a select school at Hanover Junction, in May, 1861, when the Seminary was closing for the year, and met members of this graduating class of 1861. Among these were J. P. Smith, A. C. Hopkins, J. M. Wherry, Walker and G. Gilmer, D. W. Shanks and others. Dr. Dabney, asked by a lady about the number of students in the Seminary, answered that there were some thirty-two without Shanks. She seemed to think this was not a very polite answer, but when told the name of one of the students was Shanks, she exclaimed, "Oh! I see now," and was satisfied it was all right.

Services were held then and for sometime afterwards in the chapel of the old Seminary building, as the present chapel was not built. Some of the Hampden-Sidney students and a few of the Seminary students, if I remember aright, volunteered under Captain J. M. P. Atkinson for the army to go out and oppose General McClellan in West Virginia. Among these

were E. H. Barnet and Robert Gibson, afterwards bishop of the diocese of Virginia.

There were the old families of the Venables, Mortons, Watkins, Holladays, Berkleys, Dickinsons, Sumervilles and others living around Hampden-Sidney, besides many visitors from time to time. In the summer I taught school at the crossing of the roads from Prince Edward Court House and Hampden-Sidney, opposite the old residence of the Watkins.

On a Sunday morning when Andrew Venable and his family were coming to church they met Dr. Mettauer, a well-known physician of that time, riding very rapidly towards the college. Mr. Venable stopped and inquired as to his hurry. "I have just received word that some of the students at Hampden-Sidney are violently ill," said the doctor. "Oh! yes," said Mr. Venable, "and this explains the raid on my watermelon patch last night." Some persons had entered the patch at night and plucked some twenty or more of the finest watermelons and cantaloupes which had been doctored in the stems with tartar emetic. These were sold to the students, and when eaten by them had a very demoralizing effect, like unto cholera morbus. "Thank you for the information," said the doctor, "and I will have them all right by night." The students gave the vendors a beating for selling such melons and the melon patch was safe for many years after.

Good old Dr. Berkley and his sister, Miss Cornelia, were well known in the community, along with the Truehearts. Dr. Berkley and Mr. Dickinson were two of the ruling elders and did faithful work. Dr. Berkley said to me when I started to preach, "Visit well among your members, have them to know and love you and they will love your preaching, and this is one secret of a minister's success in his career."

A little incident occurred here, which the preacher himself, Rev. W————, told with much enjoyment. He had an engagement to marry a colored couple and the boys posted the prospective groom therein. "It is the custom," they told him, "for the preacher to salute the bride after the ceremony, and you must not kiss your bride until after he has done it." The colored groom, in the depth and exhuberance of his feel-

ing, thanked them for the information. At the close of the ceremony the preacher said, "Sam, you can now kiss your bride." But his reply was, "No, no, Massa, after you is manners," to the discomfiture of the preacher and the delight of the auditors, and the preacher closed his injunction and dismissed his colored friends.

The Seminary opened in the fall of 1861 with some twenty students, including several from Hampden-Sidney. Dr. Dabney taught theology, Dr. Ben Smith taught Hebrew, Dr. S. B. Wilson pastoral theology, Dr. T. E. Peck New Testament exegesis. Recitations were held in the upper and lower room, with prayers each morning at 9 o'clock, led for a week, turn about, by the professors or the students. Drs. Dabney and Smith, as pastors, preached alternately on Sunday mornings and Drs. Peck and Atkinson at night. On Wednesday night members of the Junior and Senior classes preached in the Seminary chapel, limited to twenty minutes, and the professors afterwards passed criticisms upon their sermons. Their criticisms were varied. One of the preachers exceeded his time about thirty minutes and the criticism was, "Josh Billings said, 'In boring for oil, if after boring forty feet, you do not strike oil, you had better stop.' So with preaching; even though your watch did stop, watch your audience." Another criticism was that a man who had built a house invited the inspection of a friend and asked his view. "But where is the house? It is all porch," said the friend. This was in reference to the student's having unduly expanded his introduction to the neglect of the main part. So again, a student took for his text, "And Elijah sat down under a juniper tree," and after giving a few historical points, the student stopped and he too sat down. He said, "My brethren, sing, 'Alas! and did my Saviour bleed,'" and then shortly resumed his discourse. But in a few moments he ceased again and exclaimed, "Brethren, let us sing, 'Thus far the Lord hath led me on,'" and Dr. Peck remarked that the student seemed to be thankful for small favors, as he had not gone very far, while he himself thought that he was about to collapse. The criticism was toward the proper method

of choosing a text and the thorough preparation thereto, and not in hasty, improvised effort.

Dr. Dabney's favorite critique was, "Lack of point," and we all desired to avoid the criticism. If once he said, "Well, the young brother made some very good and pious remarks, but he just lacked point in his discourse," that was enough.

In the Rhetorical Society meetings were held on Wednesday night, conducted by students and attended by the professors, and religious and other matters were freely discussed and comments by critics passed thereon. These meetings were well attended, with much profit to the students.

We had recitations every day, some three or four, and exercise was taken in cutting our cord wood and carrying it up two or three flights of steps; in long walks and ball games, and in visiting young ladies who lived here or were visitors. We went with one more student than the number of ladies visited, and the extra student would make the change so that each one had his time and opportunity to talk. There were always ten or twelve young ladies to visit, and frequent visitors from many places. We did not neglect our duty in this regard. We enjoyed it.

We all attended the preaching services and profited thereby. The sermons of Dr. Smith were full, extensive and practical; those of Dr. Peck were explanatory, scriptural and instructive; those of Dr. Atkinson were a development of the Gospel duties; while Dr. Dabney's sermons unfolded the Scriptures logically throughout, using the Old Testament as a successive series of developments culminating in the New Testament teaching. He greatly adhered to God's word as taught from the very beginning, and always impressed his hearers profoundly. His teachings were plain and easily remembered, as I used to return and write out a full abstract of his sermon from memory. As to science, he believed in its great progress, but when compared with the teachings of the word of God, especially in the Old Testament, which he regarded as the strict revelation of God's will for the redemption of man, he believed the revelation would be continually unfolded throughout the ages of eternity as a revelation of Divine and Infinite extent. But as to

developments of science by MAN he taught, "Man could advance thus far and no farther, and the limit must be shown, for nothing is impossible with God."

Dr. Dabney's teachings in explaining the ethical views of the New Testament in regard to the relations of the will, the affections and the judgment were especially clear and logical and proved valuable to the students in after life.

On returning from a service in the chapel one Sunday morning, a lady remarked to Dr. Dabney, "That was a very fine sermon you preached this morning." "Yes," said the Doctor, "Satan told me that, as judged from the attention of the hearers."

In his teachings Dr. Dabney was emphatic on two points: the Sovereignty of God and the Depravity of Man. Said he, "Give me these two points and I have the foundation of Presbyterian theology."

In the building of the new chapel, some discussion was held in regard to the location of the organ, and some one remarked that the best place for it was just behind the pulpit, and Dr. Dabney, being somewhat opposed to instrumental music, replied, "Yes, and then I can say, 'Get thee behind me, Satan.'"

A former parishioner from Augusta County visited the Doctor at the Seminary. Going to his residence about 6 A. M. and finding that he had not risen, he exclaimed on his return, "Well, I had heard that Dr. Dabney was a great man, but I went to his house after 6 o'clock in the morning and he had not gotten up," and the visitor's opinion was somewhat changed.

In Dr. Dabney's lectures he gave his own mature views with references to Turretin, and frequently gave us forty pages to read for one lesson, with questioning thereon. He once asked a student if he had studied the reference in Turretin. "Yes, I galloped over it," was the reply. "Ah! I thought so from your answer," said the Doctor. He referred also to Drs. Thornwell and Hodge, but at times dissented from their particular opinions.

At one time, called from his lecture to the class, by a fire back of his residence, he asked his class to help him, and we all ran to the fire, while Dr. Dabney abused the Federals for

their mismanagement of affairs, and on the way back he engaged us with a philosophical dissertation on the lesson.

In the raid of the Cavalry freebooters, towards the close of the war, at Hampden-Sidney the people suffered somewhat, but having hidden most of their valuables, escaped easily. We hid the manuscript copy of Dabney's "Life of Stonewall Jackson," and it was saved. But not so with Dr. S. B. Wilson's watch, which he refused to hide. A Federal trooper inquired of the Doctor the time of day, and when he pulled the watch out of his vest pocket the trooper snatched it from his hand and appropriated it. "May the Lord condemn and punish you for this," said the Doctor. "Well, I will stand it," was the reply, and the trooper made off with the watch.

The Seminary resumed its sessions at the close of the war, in September, 1865, under disadvantages, owing to financial and other conditions, but Drs. Dabney, Smith, Peck and Wilson continued their duties notwithstanding. The spring examinations were held in May, 1868, and some eight students were graduated with diplomas signed by Rev. Dr. W. H. Foote, chairman, and these started to their fields of labor. Among these were G. L. Leyburn, E. H. Barnet, S. Taylor Martin, W. S. Bailey, Daniel Blain, F. M. Woods and J. K. Hitner. Only the last two survive, Dr. Woods at Martinsburg, W. Va., and J. K. Hitner at Huntington, W. Va. Dr. A. W. Pitzer, a former graduate, also survives. He lives at Salem, Va.

The students look back at the Seminary course with love and appreciation, grateful that they had such experiences and opportunities. And I remind my younger brethren that the great secret of success in preaching and the ministry is in preparation—preparation—preparation, according to Rev. Dr. Robert Hall, the noted English preacher, and not to be forgotton, but to be emphasized, *ad terminum*.

Union Seminary has had a noble career, and always and ever stood for the highest intellectual and spiritual development.

THE UNION SEMINARY REVIEW

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Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly, should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article.

EDITORIAL

DR. SPEER'S SPRUNT LECTURES

At the close of Dr. Robert E. Speer's lectures on the James Sprunt Foundation in January, 1926, in Schauffler Hall, Rev. John Russell Woods, Professor of Missions in the Seminary, spoke as follows:

Dr. Speer, it is my pleasant duty at the close of these lectures to thank you, Sir, for the help you have been to us. The modern Missionary enterprise is full of problems and situations that perplex and bewilder, but you have explained and made clear the inner workings of this the greatest task on earth. In every Mission land the Church of Christ is at grips with a religion or religions which are firmly entrenched in the customs and hearts of the people, and you have initiated us into the mysteries of Hinduism, Buddhism and Mohammedanism. We thank you for having informed us and enlightened our minds.

There are many obstacles in the way of Foreign Missions. There are difficulties and there is opposition. Each Church of Christ faces a deficit which will not only in all probability prohibit the sending out of new missionaries, but will also seriously hamper and curtail our existing work. And yet the world today is burdened and hungry and weary. The outlook is dark and some of us were becoming discouraged. But you have called us back to the promises and power of God; you have magnified before us Jesus Christ as the only Saviour who is able and willing to save a lost world; you have challenged us to find in his strength the only hope from doubt and discouragement in expansion; and because you have been here a new courage and a new hope will take possession of our lives as we press on to higher and better achievements. We thank you, Sir, for having encouraged us and inspired our hearts.

These evenings spent with you will result in great benefits to the Church of Christ. We have seen as never before our great duty, privilege and opportunity of sharing with the whole world the Gospel of the Lord Jesus Christ. As you have spoken to us some will hear God calling them to full-time service; and others will be stirred to a more enthusiastic support of God's work at home and abroad; and all of us will become more interested in Missions.

Your talks in the Chapel on successive mornings were an inspiration and a delight, and their influence will be felt wherever we who heard them will be called upon to minister.

I count myself happy to be able, in the name of the Board of Trustees, of the Faculty and Students of Union Theological Seminary, and in behalf of these friends who have met with us from night to night, to thank you for coming to us. You were speaking to us that first morning in Chapel of John the Baptist, a commissioned man, described in John 1:6 as "a man sent from God." We believe that these words have been fulfilled in our time and in our own experience, for, since last Wednesday night, we feel that we have been listening to "a man sent from God!"

GOVERNOR TRINKLE MOVES TO ROANOKE.

The four-year term of the Honorable E. Lee Trinkle as Governor of Virginia ended on February 1st and he and his family have moved to the city of Roanoke. It is with genuine regret that the Seminary community parts with them. When the Executive Mansion caught fire in January Mrs. Trinkle rushed through the flames to save her fifteen-year-old son who was asleep on the second floor, and was so severely burned about her face, arms and hands that she had to be treated for several weeks at one of the Richmond hospitals. It is a pleasure to report that she has made a good recovery, and it is thought now that her injuries will leave no permanent scars. She and her son both escaped from the burning building by dropping from a second-story window, the former being caught by firemen on a ladder which reached only to the first story, the longer ladders not yet having arrived on the scene, but, happily, neither of them suffered any injury from the fall.

Mrs. Trinkle has been an exceedingly popular "first lady of the State" and is admired and esteemed on all hands for her accomplishments, her graciousness and her Christian character. The professors and students of the Seminary feel a peculiar interest in her because she is the daughter of one of the former students, the late Rev. J. W. Sexton, who was in the same class with Dr. E. O. Guerrant, of Kentucky; Dr. R. C. Reed, of Columbia Seminary; Dr. T. R. Sampson, President of Austin Seminary; Dr. F. H. Gaines, President of Agnes Scott College; Dr. S. M. Smith, pastor of the First Church, Columbia, S. C., and a number of other able and devoted men, some of whom are still in the active ministry. The older members of the Seminary Faculty remember very well also Governor Trinkle's splendid record as a student at Hampden-Sidney College. For many years he has been a faithful and efficient member of the Board of Trustees of that institution. It has been gratifying to observe throughout his term as governor that he and Mrs. Trinkle have allowed no pressure of administrative or social duties to interfere with their attendance on public worship. The hearty good wishes of the people of the Seminary community follow them to their new home.

W. W. Moore.

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BOOK REVIEWS

Any book noticed in these pages may be had at publisher's prices from the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Texas.

SCIENCE.

CHATS ON SCIENCE. *By E. E. Slosson, Ph. D.* 243 pp. The Century Co. New York. $2.00.

This is by the author of that delightful and edifying volume, *Creative Chemistry*, the sale of which has passed the 100,000 mark. It consists of entertaining chats on a variety of scientific subjects—85 in number, and ranging from *Einstein in words of one syllable* to *smashing up atoms.*

Dr. Slosson is rendering a real service in popularizing the more important and startling achievements of modern science, chemistry in particular. To an exact and extensive knowledge he brings the rare gift of a born writer. He is a master of the art of lucid exposition. His style is crystalline and pungent, sparkling with wit and epigram.

Scientists need to know more about religion, and theologians more about science, if an *entente cordiale* is to be established between them.

Few pastors have the time or training for technical study or research; and books like Dr. Slosson's will acquaint them with some of the processes and results of the physical sciences.

This book, like its predecessor, is delicious reading, more charming than fiction, because it relates the facts and romantic achievements of modern science in a truly fascinating way. It can be picked up at odd intervals, and read in snatches. No matter where you dip into it, you will find something instructive and entertaining.

The author is a devout man, who knows the Bible. We cannot vouch for his orthodoxy or evangelical faith; but near the close is an encouraging chapter on *Science and Religion as Allies*, in which he contends that they should be friends and not foes, as each needs the other.

H. B. SEARIGHT.

Washington, N. C.

CAN A MAN BE A CHRISTIAN TODAY? *By William Louis Poteat.* The University of North Carolina Press. Chapel Hill, N. Car. Pp. 110. $1.50.

This little book undertakes to harmonize religion and science. Surely this is a much-needed work today. The author shows a wide acquaintance with all of the latest scientific theories. Perhaps he fails to bring out the supreme dogmatism of many modern scientists, and their willingness to leave their own field and to speculate along religious and philosophic lines. Dr. Poteat evidently believes that only Liberal Christianity can fraternize with science. He hardly does justice to the traditional faith. It is the friend of all true science.

CECIL V. CRABB.

Clarksdale, Miss.

CREDO. *By Stewart Edward White.* Doubleday, Page & Co., New York. Pp. 329. $2.00.

It is difficult for a man of confirmed literary habits to be scientific. Years of effort to make his writings readable is disastrous to the scientific demand for adherence to facts. This book by Stewart Ed-

ward White illustrates this truth. It essays to gather facts from all sources and from them to discover ultimate truth and construct a philosophy of the universe. The author takes us into the realm of physics and chemistry, passes on to biology and psychology, and into metaphysics, all the time intermingling philosophic speculations with facts and theories. The loose jointedness of his thinking is illustrated in the fact that he tells us that the will is produced by evolution, then tells us that the will is free. It does not occur to him that evolution, being a natural law whatever is produced by it is necessitated. The clear-headed evolutionist sees this and does not fall into such contradictory statements. Professor Wiggam, for instance, assures us that "evolution knocks freedom of the will into a cocked hat." It only requires a little accuracy of thought to recognize the correctness of Professor Wiggam's statement when evolution is made to account for the spiritual nature of man.

Mr. White attributes consciousness to everything—even to atoms and electrons. He denies the distinction between organic and inorganic matter. His discussion of space and time shows him out of his element more completely than any other part of the book. He calls them "conditions of consciousness" and his arguments to prove them such are puerile. He believes in a future life, and an absolute which is unknown. He does not mention religion, but has a good deal to say about spiritual hygiene. Facts, theories and fancies are given pretty much the same value throughout the book. As literature it is readable. That is about the best that can be said for it.

A. F. CARR.

Savannah, Ga.

THE PSYCHOLOGICAL APPROACH TO RELIGION. *By Rev. W. R. Matthews.* Longmans, Green & Co., New York. Pp. 74. $1.00.

This is a very interesting and sound application of the results of the new psychology to the problems of religion. The author very wisely takes the position that the psychology of religion is not qualified to make pronouncement on questions of objective value, but can only deal with the description and explanation of psychic processes.

CECIL V. CRABB.

Clarksdale, Miss.

MORE PSYCHOLOGY AND THE CHRISTIAN LIFE. *By T. W. Pym.* Geo. H. Doran Co., New York. Pp. 178. $1.60.

This volume continues the line of investigation begun in the author's previous work, "Psychology and the Christian Life." The writer in an interesting and practical manner applies the well-known principles of the New Psychology to Christian life and behavior. Thus

he discusses such matters as: imagination and belief, faith and suggestion, will and imagination, instinct and imagination, psychology in the Bible. All of this is helpful. But in this, as in most books of this nature, I cannot but feel that the author accepts too uncritically and whole-heartedly all of the results of the New Psychology, and that he fails to stress what to my mind is the most vital question in all Psychology—ancient and modern—and that is the existence and power of a personality created in the divine image.

CECIL V. CRABB.

Clarksdale, Miss.

THE NEW PSYCHOLOGY AND THE CHRISTIAN FAITH. *By F. C. Spurr.* Fleming H. Revell Co., New York. $1.50. Pp. 190.

Many books on the relation of the New Psychology to Christianity are appearing today. This volume deals with an aspect of the subject that has not been much considered. The author treats the theme largely from the side of Christian Experience. There has been need for just such a book. In Modernistic quarters too much is made of Christian Experience; and perhaps in quarters where the tendency is towards scholasticism too little attention is given to it. This book gives us a well-balanced, sane, evangelical interpretation of Christian Experience, especially in its psychological aspects. It is written in an interesting style. It has many sermon suggestions in it.

CECIL V. CRABB.

Clarksdale, Miss.

PSYCHOLOGY AND THE CHURCH. *By Various Writers.* The Macmillan Company, New York. Pp. 203. $1.50.

I have found this a very helpful book. It is of special value to those who are interested in the modern trend of Psychology in its relation to religion. The views set forth in this book are sane, conservative and reasonable. There are five essays by English scholars: 1. The Limitations of Psychology. 2. The Progress and Present Position of Psychology. 3. Psychology of Prayer and Religious Experience. 4. Psychology of Moral Development. 5. Psychology of Spiritual Healing. Modern Psychology receives many a rebuke in these pages. The thought that runs through the book is that Psychology is incompetent to solve all the problems of religion. It is a good book.

JOHN C. SILER.

Fishersville, Va.

CONVERSION: CHRISTIAN AND NON-CHRISTIAN. *By Alfred C. Underwood.* The Macmillan Company, New York. Pp. 283. $2.00.

This is a fine example of both the good and the bad features of the modern psychology of religion. There are many good points about this book. The author has made a most scholarly and exhaustive study of the whole field of conversion, both Christian and non-Christian. In the last chapter he very wisely reaches the conclusion that, judged from the pragmatic standpoint of the fruits of conversion, Christianity as a religion of redemption is the highest religion. The only weak point in the book is where the author attempts to make psychology explain great objective facts that come under the province of philosophy and theology. The psychology of religion can deal only with questions of mental processes and not with objective realities. For example, he tries to give a psychological explanation of Saint Paul's conversion. He says that there was a struggle between his Pharisaic complex and his Christian complex. Paul had tried to get peace by repressing the Christian complex into his unconscious mind. This led to his persecution of the Church, but not to peace of mind. Finally on the Damascus road the Christian complex was thrust out of the unconscious mind and restored peace and harmony to his divided self by taking control of his life. This is merely a naturalistic explanation of his conversion.

All in all, however, this is a very good book, and one that will repay serious study.

CECIL V. CRABB.

Clarksdale, Miss.

PHILOSOPHY.

THE PHILOSOPHY OF CHARACTER. *By Edgar Pierce, Ph. D.* Harvard University Press, Cambridge, Mass. Pp. 414. 1924.

The title of this book, if not misleading, is apt to draw to itself the wrong kind of readers. It seems to me, not so much a philosophy of conduct as a "project in metaphysics." Let those, therefore, who have no taste for metaphysics pass it by, for it is agreeable reading only to those who love to contemplate the riddle of the universe. In reviewing the history of philosophy one is impressed with the fact that it is the record of rational oscillation between the poles of Hegelian monism and Leibnitzian pluralism. Until recent decades the trend of thought has been in the direction of the former, but more recently the latter is again coming into its own. Our author, is to be found in the philosophical company of, in England, Ward, McTiggart, Carr and others, and in America, with such men as Howisson and Bowne. The Philosophy of Character may, therefore, be

described as a modern edition of Leibnitz, the new edition being found necessary because of the tremendous advance of scientific research and discovery. Furthermore, Dr. Pierce's philosophy is decidedly inductive, basing itself solidly upon scientific method and scientific fact and theory. He thinks "that no *a priori* construction of reality is possible; that philosophy is an induction from experience, using experience in a very wide sense; that nothing certain, nothing necessary, can result." The author very naively justifies any hiatus in his theory of reality by declaring that science has not yet given him the necessary facts for closing up the gaps.

Science is described as "a growing mass of opinion about reality," while philosophy for him is "largely the attempt to shift and criticize the changing opinions of science in an effort to discover what are the most probable facts." The laws of nature are not necessary and fixed, but merely describe the tendency of bodies to acquire habits, so-called natural laws for him are "only very probable laws." "Reality is the organic unity of many minute minds," a modernized expression for Leibnitz's monads. "Activity of *purpose* is the most rational solution of the constitution of reality." "The external material world is that part of my ideas which are found by experience to belong to you and to me and to the object." These quotations, torn from their context, while doing an injustice to the author, because the reasoning by which these conclusions are reached is quite as important as the conclusions themselves in any system of philosophy, may be justified as showing something of the character of the book, and will, it is hoped, excite curiosity in the philosophically minded to go to the book itself. Here they will find revealed a delightful personal modesty and an interest in the specific character of the material universe and mind. The style is clear and gripping.

FRAZER HOOD.

Davidson College, Davidson, N. C.

THE PHILOSOPHY OF RELIGION. *By Professor D. Miall Edwards, M. A.* George H. Doran Co., New York. Pp. 318. $1.75.

This volume should prove very useful to both the lay reader and the preacher. It is a well-balanced discussion of the metaphysical problems which confront the religious investigator. It recognizes the prominence which epistomology and anthropology have achieved in recent years by giving these subjects deserved consideration. But at no point is there over-emphasis. The volume is small, and so brief in some of its discussions, but never superficial. It is free from the propagandist taint which is found in Caird's "Philosophy of Religion" where philosophical idealism is defended, or from the Ritschlian emphasis on values in Hoffding's book. The chapter on "Religion and

the Problem of Knowledge" is one of the best discussions the writer has seen. Here and there may be found some dogmatisms which rather resent question. For example (p. 288): "The fact is, absolute and unqualified pluralism is impossible." But to affirm is not to convince. It is a fine dictum (p. 280) that "our religions and our intellectual needs must ultimately find their satisfaction at the same source." The writer of Deuteronomy (29:29) had the same conviction when he said: "The secret things belong unto Jehovah our God; but things that are revealed belong unto us and to our children forever, that we may do all the words of this law." This is a volume which frankly recognizes the "secret things"; which convincingly proclaims the "things that are revealed," and which eloquently appeals for the fulfilling of the law.

GEORGE LANG.

University of Alabama, University, Ala.

MUST WE PART WITH GOD? *By Ernest P. Champness.* The Macmillan Company, New York. 1925. Pp. 100.

Despite a certain immaturity of thought and expression, here is a valuable rearrangement of theistic arguments, with some new matter. The author is most at home in the field of contemporary philosophy.

"The significance of life is partly revealed in the highest manifestations we know of that life, and these point to a Divine Purpose which is seeking fulfilment in and through us." "To part with God is to deny the Reality which is the source of our aspirations and the goal of our activities."

WILLIAM T. RIVIERE.

Cleburne, Texas.

A LIVING UNIVERSE: THREE LECTURES. *By L. P. Jacks, D. D., LL. D., D. Litt., Principal of Manchester College, Oxford.* George H. Doran Co., New York. 1924. Pp. vi plus 111. $1.00.

There are valuable things in all three lectures, but the last, on "Immortality in a Living Universe," is packed with rich food for the judicious reader. The discussion of immortality is almost entirely new. Here is material for preaching, and more material for reflection.

The author's pre-suppositions seem to be philosophical rather than Scriptural; but occasionally he makes a very illuminating remark in the field of Biblical theology. He is more inclined to study his New Testament than to talk about it. Some preachers practice the contrary.

WILLIAM T. RIVIERE.

Cleburne, Texas.

KNOWLEDGE AND VIRTUE. *By P. N. Waggett.* Oxford Univ. Press, New York. Pp. 214.

This book contains four Hulsean Lectures delivered by Dr. Waggett before the University of Cambridge in 1920 and 1921.

The author reviews world conditions, and observes that they are disappointing. They are not anything like so bright and heartening as many who spoke during the days of the war predicted that they would be. The great remedy for this is the increase and strengthening of the Christian life. As it is, our faith is not accomplishing large things; it does not overcome the world. It needs reinforcing. How is this reinforcing or strengthening to be accomplished? His answer is that it is to come by way of knowledge. By knowledge he means the light that comes from every realm of facts, but especially that light which comes through revelation and the illumination of the Holy Spirit.

Dr. Waggett makes a good point. Greater light, and especially the light which comes from above, will help wonderfully to conception, conviction and action.

The book is helpful, and after you have read it you will not feel that you have wasted your time.

J. B. MASSEY.

Hampden-Sidney College, Hampden-Sidney, Va.

ETHICS.

THE THEORY OF GOOD AND EVIL, A TREATISE ON MORAL PHILOSOPHY. *By Professor Hastings Rashdall, of Oxford.* Two vols., 776 pages. 1924. Oxford University Press, New York. Price $7.00.

This is one of the most thorough treatises on Ethics of recent years, and is written by one of the most learned and competent philosophers of our generation. The work first appeared in 1907. The present edition was revised by the author shortly before his death a few months ago. Consequently it represents Dr. Rashdall's final conclusions on the profound themes of moral philosophy.

The work is divided into three books, dealing with the following subjects, respectively: *The Moral Criterion; The Individual and Society;* and *The Metaphysics of Ethics.* It is not too much to say that this is the most important treatise on moral philosophy since the great work of Professor Henry Sidgwick, whose disciple, Dr. Rashdall, is. (He was also a student under T. H. Green.)

The book begins with a critical examination of the various systems of ethical thought, such as Hedonism, Intuitionism and Utilitarian-

ism, in which he points out the defects, and appropriates the good in each of these schools of moral philosophy.

For want of a better name Dr. Rashdall calls his own view *Ideal Utilitarianism;* which is a combination of the essential truth of Intuitionism, namely, the *a priori* character of our ultimate moral judgments, with the practical guidance of experience. Duty, or the ethical imperative, is a simple and self-evident idea, but duty requires us to consider the consequences of our actions. And the best practical rule of conduct is to strive to promote the general welfare, on the greatest good of the whole; which good includes other elements besides happiness, of which virtue is the highest and most important.

"It is impossible for the most thorough-going Utilitarian to avoid admitting that this simple, unanalysable notion of duty does exist, and that the reasonableness, or rightness, of an act is sufficient ground for its being done." Thus morality rests ultimately upon immediate intuitions, or judgments of value; and the ultimate moral postulates are freedom, or self-determination, God, immortality, and the existence of evil.

Professor Rashdall doesn't think the evolutionists have added much of value to the science of ethics, or given us any new principles of practical guidance; and he is severe in his criticism of the crude metaphysics of Herbert Spencer.

He is willing to leave the subject of man's origin to the anthropologists, as it does not directly concern the moral philosopher. The moral consciousness *is what it is*, and its *implications are the same*, regardless of how it originated. The theory that mind may have been gradually evolved no more invalidates the *moral* axioms of the practical reason than it does the mathematical axioms of the pure reason.

To sound theory Dr. Rashdall adds illuminating discussions of numerous practical subjects, such as Justice, Punishment, Forgiveness, Suicide, Vocation, etc. While sometimes dissenting from the learned author of this great work—as when, in accounting for evil, he seems to deny God's omnipotence in order to save His goodness—we can cordially recommend it to any one who desires a thorough and up-to-date discussion of the great and elevating themes of moral philosophy, which involve the ultimate principles of all true philosophy.

Dr. Rashdall's own metaphysical viewpoint is theism of the idealistic type, which provides a sound basis for ethics.

H. B. SEARIGHT.

Washington, N. C.

ETHICS IN THEORY AND APPLICATION. *By Horatio W. Dresser, Ph. D.* Thomas Y. Crowell Co., New York. 500 pages.

The author of this volume is a leader of the *New Thought* movement. He is a scholar, and has written a score of books on philosophical and religious subjects. But, if this volume be a fair sample of his style, the quantity of his literary output vastly exceeds its quality. It has been a long time since I read a book that maintains such a uniform level of dullness and mediocrity. It adds no *new thought* to the theory of ethics, and contains no fresh or stimulating suggestions for its practice or application.

This criticism does not discount much that is true and good in Dr. Dresser's discussion of ethical problems. He is an idealist, and a theist, and his philosophical position is sound. He believes in the *a priori* character of our moral judgments and their universal validity; in the authority and constancy of conscience; in the absolute and objective character of the moral law; and in God and immortality. Ethically, his position is impeccable.

But theologically he is a modernist, adrift on the sea of uncertainty. He denies the fall of man and repudiates the atonement of Christ. "There is no atonement for sin save what each makes for himself by leading the better life."

While admitting the dark fact of sin, he has no explanation of its origin, and no redemption from its guilt and power—in fact, he has no foundation on which to build a theology of salvation, or to base a hope for humanity.

This volume may be used as a text-book in some modern colleges, but we see no other purpose it can serve. It will not appeal to the public; and we cannot recommend it to the student of ethics, because there are so many more illuminating and stimulating treatises on the subject.

H. B. SEARIGHT.

Washington, N. C.

MORAL VALUES. *By Professor W. G. Everett.* Henry Holt & Co., New York. Pp. 431 and index.

The wide use of this volume as a text-book on Ethics for college classes is a better estimate than a reviewer's comments. It is probably one of the four or five most popular of standard treatises on this subject.

Ethics is always an interesting study, has been since Aristotle, is today liked by young men and women as a college ticket in spite of the fact that it is written on more dryly than almost any other subject. There is no "juicy" volume on Ethics in existence. Professor Everett's is less dry than most of them.

The author is Professor of Philosophy in Brown University.

DUDLEY JONES.

Presbyterian College of South Carolina, Clinton, S. C.

THE VOICE WITHIN. A STUDY OF CONSCIENCE. *By George Dickson Owen, S. T. B.* The Stratford Company, Boston, Mass. Pp. 86.

This is a readable brief discussion of the nature of moral obligation and conscience as the agency for its enforcement. The little volume is scriptural, evangelistic and forceful.

A. F. CARR.

Savannah, Ga.

SOCIAL ETHICS. *By James Melville Coleman.* Fleming H. Revell Company, New York. Pp. 353. $1.25.

This is not a recent book, but the third edition of a book first issued in 1903. The sub-title indicates the nature of its contents, "An Introduction to the Nature and Ethics of the State." It views the State from the Christian standpoint, and urges the ethics of Christ as ideal and practical for the State. While the book knows nothing of the events and changes of the past twenty-two years, its principles are sound and wholesome. It is well worth reading for its many splendid ideas.

JOHN C. SILER.

Fishersville, Va.

CHRISTIANITY AND THE RACE PROBLEM. *By J. H. Oldham, M. A.* George H. Doran Company, New York. Pp. 280. Price $2.25.

The race problem is one of the very greatest problems in the world today. It is not confined to our Southern States, but is world-wide. Conservative statisticians estimate that the world's population is divided into races as follows: White, 710,000,000; yellow, 510,000,000; brown, 420,000,000; and black, 110,000,000. Wherever any two of these races touch there is a race problem. As methods of rapid intercommunication and transportation are multiplied the points of contact between these various races are multiplied, and the race problem becomes more acute and insistent.

The author deals with this great problem in a scholarly and judicious way. He uses the larger part of his book in laying before us the facts and causes. All through the book he raises the question as to whether the Church and Christianity have any contribution to make to the solution of the race problem. His conclusion is that real Christianity holds the only solution for the race problem. He says: "No greater contribution can be made to the promotion of racial

understanding and good will than the making known of the Christian Gospel." Again he says: "The greatest contribution that we can make to the improvement of racial relations is that we ourselves should possess the mind of Christ."

He does not believe that the Church has always reflected the mind of Christ in dealing with the race problem. "The kind of Church that can provide an answer to the problems with which we have been dealing is very different from what many people understand by the Church."

The book is scholarly and thought-provoking. You will not always agree with the author, but you will find it well worth your while to read his book.

WALTER L. LINGLE.
The General Assembly's Training School, Richmond, Va.

LIFE AND CONDUCT.

MENTAL HYGIENE AS TAUGHT BY JESUS. *By Alexander B. MacLeod, M. A.* The Macmillan Company, New York. 1925. Pp. 131. $1.50.

The author of this little book is the minister of the First Congregational Church, Poughkeepsie, N. Y. It is always refreshing to listen to a man tell what he has discovered in the "myriad-minded" Jesus. For some time, the author tells us, he has been concentrating his study on the methods of the Great Teacher, and for the nonce keeping the content of those teachings in the margin of his attention. How does Jesus teach self-reliance? What are his methods for prolonging mental placidity? What is Jesus' technique for adjusting one's studies to the tasks of life? What is the hygiene of encouragement as revealed from the Master's methods? These are the subjects into which the larger problem breaks up. The arrangements of the chapters strike me as not psychologically bad. I was decidedly uninterested in the first few chapters, but having gotten over the hill, I found the rest of the way smooth and the prospects revealed, attractive. The title of the book was doubtless suggested by those words of Paul to Timothy, "If any man teacheth a different doctrine, and consenteth not to *sound* words, even the words of our Lord Jesus Christ, etc." The Greek word translated *sound*, he tells us, is *hygiainousi*, a participial form of the verb, *hygiaino*, meaning to be well, to be sound in health. The method as revealed in the words of Jesus are health-giving, mentally. In the whole important matter of method of approach to men, Jesus stands, as it were, "among the pioneers of the present." "Central in his method was his more than generous use of encouragement, along with the piece

of real hard work that he gave to each one to do. . . . In other words, our Lord's methods were successful in bringing out the hidden best in men, and in starting them on a road to a fully rounded personality."

In these days of so much crimination and recrimination among so many Christian writers, it is refreshing to read a book entirely free from controversy, the author being so eager to proclaim a find that he forgets the belligerent attitude of the world about him. Surely it is tonic to pause to contemplate the serene Master and pausing gain that poise of life so conspicuously absent among most men.

FRAZER HOOD.

Davidson College, Davidson, N. C.

A WAY TO PEACE, HEALTH AND POWER. *By Bertha Conde.* Charles Scribner's Sons, New York. Pp. 233. $1.50.

There are thirteen chapters in this book with four studies in each chapter, making a study for each week of the year. Each topic is discussed, followed by Scripture passages "For Study and Thought," which are commented upon, and the whole study closed with an appropriately selected prayer.

While we may not always agree with the author's psychology, the book is full of suggestive and stimulating thoughts and well worth the price.

HERBERT S. TURNER.

Staunton, Va.

"WHY I AM A SPIRITUAL VAGABOND." *Thomas L. Masson.* The Century Company, New York. Pp. 351. Price $2.00.

The author makes this claim for his book: "It differs from all other books in that it offers a method whereby one can attain peace alone, without any instructor or without attaching oneself to any institution."

His method seems to consist in realizing the nothingness of matter and that there is nothing else but God.

He takes a crack at almost everything in creation.

ERNEST THOMPSON.

Charleston, W. Va.

STANDING UP TO LIFE. *By Frederick A. Adkins.* Fleming H. Revell Co., New York. $1.25.

Our author has already written several other books: Life Worth While—A Volume of Inspiration for Young Men of Today; First Battles and How to Fight Them—Friendly Chats With Young Men;

Moral Muscle and How to Use It—A Brotherly Talk With Young Men.

This particular work is a book of suggestions and advice for a courageous attitude toward the problems of life. It contains sixteen chapters. Each chapter is an essay and the main titles give one a good idea of the nature of the book. They are as follows:

1. On putting first things first.
2. On being less than one's best.
3. On seeing the best in people.
4. On keeping up appearances.
5. On having a sense of humor.
6. On taking fresh courage.
7. On taking oneself too seriously.
8. On speaking a word in season.
9. On sitting loosely to things.
10. On religion and friendship.
11. On letting bygones be bygones.
12. On putting the blame somewhere else.
13. On trying to dodge difficulty.
14. On serviceable saints.
15. On the value of loyalty.
16. On making Christians Christian.

The book is a treatise on the moral and ethical side of life with the underlying Christian basis more or less prominent at all times. It is most interesting and suggestive and helpful.

A. D. P. GILMOUR.

Wilmington, N. C.

THE MERE MAN AND HIS PROBLEMS. *By Charles M. Sheldon, D. D.* Fleming H. Revell Company, New York. Pp. 223. $1.50.

To say the least, this volume is timely—although one realizes this might have been said by any generation. Every preacher realizes that the "mere man" has his problems and his responsibilities. He is the fellow who listens to you from the pew Sunday morning, and who is not particularly in the habit of coming back until a full week has passed. He is a husband, a business man, an average citizen. If we could afford it, it might be well for us to put this volume into his multitudinous hands. It is written in Dr. Sheldon's lovely and readable style.

D. P. MCGEACHY.

Decatur, Ga.

THE POWER OF AN ENDLESS LIFE. *By Henry Hallam Saunderson.* The Century Company, New York. Pp. 114. $1.25.

This is the sort of book in binding and in contents which a Sunday-school teacher buys to hand on as a Christmas or a birthday present. It is thoroughly modern in its viewpoint, and may be commended just as we commend other books of its rather indefinite class. The title gives a fair idea of five or six brief chapters which make up the book.

D. P. MCGEACHY.

Decatur, Ga.

THE BIBLE.

STUDIES IN OLD TESTAMENT HISTORY. *By Professor J. Gray McAllister, D. D., LL. D., Stuart Robinson Professor of English Bible in Union Theological Seminary in Virginia.* Richmond Press, Richmond, Va. 1925. Pp. 126. Price $1.50.

This helpful and handy volume is from the pen of the recently elected Professor of English Bible in Union Seminary. Dr. McAllister has taught in this department for years in another Seminary; and in this volume has put into syllabus form for classroom and institutional use the materials, outlines, analyses and illuminating interpretations, which have been gathered and tested through years of successful teaching. This volume affords a comprehensive sketch of the entire course of Old Testament History, with fine character portraiture, proper alignment of the great literature with the current of history, and relation of the Bible story to contemporary pagan history.

The reader may find now and then an occasion to disagree with some minor details of chronology or interpretation; but he, and all others, will be impressed and delighted with the thoroughness, popular character, and spiritual appeal of this timely publication. While the author has prepared it primarily for use in his Seminary classes, it will be found to meet a very present and urgent need in colleges, schools and Sunday schools.

EDWARD MACK.

Union Theological Seminary, Richmond, Va.

THE PROGRESS OF OLD TESTAMENT PROPHECY IN THE LIGHT OF MODERN SCHOLARSHIP. *By W. J. Farley, M. A., B. D.* Fleming H. Revell Company, New York. 1925. Pp. 322. Price $2.00.

Many books of introduction to Old Testament Prophecy have been written in recent years. But not one of them excels Mr. Farley's volume in interest and freshness of content and arrangement, and in

its practical grip on the great subject of which it treats. It was prepared for use as a text-book for college and seminary classes, and as an outline and preliminary working desk-book for ministers. The scholarship which lies back of it is not impressive, and the views and conclusions are not by any means original. Sometimes the author cites the theories of many scholars, without as decisive a statement of his own view as we should wish. Nevertheless the manner of arrangement and discussion is admirable and very usable.

After two brief chapters of general introduction, the author considers the prophets in their historical order, beginning with Moses and continuing down to Malachi. The two final chapters deal with the apocalyptic and apocryphal successors of the prophets, and the Goal of Prophecy, which is well shown to be Jesus Christ the Lord and Saviour.

Mr. Farley's analysis of the book of Isaiah is artificial, as his mutilation of it by fanciful literary criteria is not justified by any argument offered by him. He reduces a fine masterpiece to at least eight main parts, with countless attached fragments. Literary criticism drifts inevitably to detailed analysis; and detailed analysis is the nemesis and doom of such criticism. Mr. Farley, for example, assigns Isaiah 24-27 to the age of Alexander the Great, on the subjective basis of his *fine* literary sensitivity. Isaiah lived as early as 730 B. C. If then, chapters 24-27 were written *four hundred years* later, what one antecedent probability in a thousand would there be that these chapters could be inserted into the heart of the canonical Isaiah? What "folly in Israel" is committed by these self-certain critics, when they dabble in literary values which are twenty-five hundred years old! The sober and honest student will discount many of the statements of this interesting and otherwise helpful volume. He cannot forget that no ancient Canaanite loved and ran after his idols more eagerly than the modern critic chases his literary fragmentation. But saith one, "Ephraim is joined to his idols."

EDWARD MACK.

Union Theological Seminary, Richmond, Va.

THE TWELVE MINOR PROPHETS. *By the Rev. George L. Robinson, Ph. D., LL. D., Professor of Biblical Literature and English Bible, McCormick Theological Seminary, Chicago, Ill.* Geo. H. Doran Co., New York. Large 8vo. Pp. 203. $2.00 net.

Conservative ministers everywhere will welcome this popular, yet scholarly, work on the most difficult portion of the Old Testament. The aim here is two-fold: "to present the wonderful messages of these immortal preachers in their own historical setting and environment; and to emphasize their permanent value in the world today." In these two worthy aims the book is singularly successful.

The style throughout is simple and clear, so that one might suppose the books of the twelve were more easily mastered than they really are. But Dr. Robinson has lived with them for years, and has mastered the essential message of each, in the light of the best German and English scholarship. His style is not so scintillating as that of George Adam Smith, but his treatment is often more satisfying.

Dr. Robinson is a conservative, but he has lost nothing of his gracious Christian personality. So his writings are irenic in temper, even when he is defending the historicity of the Book of Jonah. His best chapter, however, is on the Book of Amos, the Prophet of Justice. Almost equally suggestive is the one on Micah, the Prophet of the Poor, or on Joel, the Prophet of Pentecost.

Any young minister who secures this book and uses it an hour a day for a year as a guide in mastering the Twelve Minor Prophets will emerge a stronger preacher and a better man.

ANDREW W. BLACKWOOD.
Presbyterian Theological Seminary, Louisville, Ky.

ST. PAUL'S LIFE OF CHRIST. *By the Rev. Gwilym O. Griffith.* George H. Doran Co., New York. 8vo. Pp. 288. $2.00 net.

This book is tantalizing. The author attempts to study the mind of Christ as revealed in the Acts and the Epistles of Paul, and to reconstruct the Christ who was enthroned in the apostle. He wisely assumes that Paul is our best interpreter of Christ; but somehow his explanation is neither clear nor satisfying.

Paul says little about the life and teachings of the Lord in the days of His flesh, but this author wisely includes both His pre-existence and His reign in glory. The author's lack of clearness is due in part to the fact that he is exploring dizzy mountain heights.

This writer should have studied English composition, so as to make it "impossible to be misunderstood." The clearest part of his book is the publisher's announcement on the folder. But still the book is stimulating and suggestive; some day a wiser man will enter this field to produce a Christian classic.

ANDREW W. BLACKWOOD.
Presbyterian Theological Seminary, Louisville, Ky.

THE EPISTLE TO THE ROMANS. *By Charles R. Erdman, D. D., LL. D., Professor of English Bible and Pastoral Theology, Princeton.* Westminster Press, Philadelphia. 12mo. Pp. 160. $1.00 net.

Dr. Erdman is rendering a distinct service in publishing this series, now eight in number. In time it will doubtless cover the whole

New Testament. Dr. Erdman has likewise written our best book on Pastoral Theology, and a most fascinating book of missionary travel.

In the present series his method is uniform. He takes as the unit in the Bible the individual book, which he outlines, but not mechanically. He prints the text from the American Revision, and, as a rule, by paragraphs, commenting on each as it demands. He knows the commentaries, but he is no mere echo. His theology is orthodox, with a tendency towards mild pre-millenarianism. His style is clear and pleasing.

The mistress of the manse has used several of these books in teaching two different Bible classes composed of business women, and with pleasing results. She says, "The treatment is suggestive, and enables one to prepare a Sunday-school lesson without reading pages of so-called helps."

The volume before us appears to be up to the standard set by the others, but naturally this one is more difficult because it is based upon a more difficult book. No one will regret buying any volume in this series of "popular" studies in New Testament books. Pastors can safely commend them to Sunday-school teachers and others

ANDREW W. BLACKWOOD.

Presbyterian Theological Seminary, Louisville, Ky.

STUDIES OF FAMOUS BIBLE WOMEN. *By H. T. Sell.* Fleming H. Revell Co., New York City. Pp. 160.

We have here twenty-one short, popular studies of famous Bible women: for example, Eve, the New Woman; Rebekah, Romance and Common Sense; Deborah, An Able Leader of Men; Mary, Mother of Mark, An Influential Church Worker; Lydia, a Business Women. The book has been used by various members of the local Woman's Auxiliary, leaders of Bible classes, studying the women of the Bible, and has been found very helpful. It is a book which we can recommend very highly for similar use anywhere.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

HISTORY.

STRANGER THAN FICTION—A SHORT HISTORY OF THE JEWS. *Written and Illustrated by Lewis Browne.* The Macmillan Company, New York Pp. 377. $2.50.

It is real history that Mr. Browne has given us, history however not as "a list of names and dates, but as a wild adventure, as a romance," a history of the most fascinating of all races—the Jews.

One will read this book with unflagging interest and considerable profit. Unfortunately, however, half of its pages are given to a history of the Bible era, and the author is evidently a Reformed Jew, who does not believe that the Bible presents trustworthy history, and who has no true appreciation of the Christian religion. Nonetheless, it is a book which all Christian leaders would do well to read, that they may better understand that little known people, who still dwell among us as a people apart.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

THE CRUSADES. *By Ernest Barker.* Oxford University Press, New York. Pp. 112.

A valuable monograph on The Crusades, reprinted with some changes from the article on this subject in the last edition of the Encyclopaedia Britannica. This authoritative and scholarly work, written in a simple style and moderate compass, will be appreciated by any one interested in this significant chapter in the history of the Church, or in that "ancient feud of East and West which has never died."

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

CHRISTIAN MONASTICISM—A GREAT FORCE IN HISTORY. *By Ian C. Hannah.* Pp. 270. $2.50. The Macmillan Company, New York.

The author believes that "monasticism in the West was the greatest single constructive force that existed in the world for a thousand years after the fall of Rome." In tracing the history of monasticism, from the early beginnings in Egypt through the era of the Jesuits, he comes near to establishing his point. He makes us feel that "the spirit of Basil and Benedict, Bernard and Francis of Assisi, is a heritage that we cannot afford to let die." The minister who wishes to know what our present age can learn from Christian monasticism will do well to read this book.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

THE JESUIT MARTYRS OF NORTH AMERICA. *By John J. Wynne.* The Universal Knowledge Foundation, New York City. Pp. 246. $1.50.

We have here the story of the eight missionaries who are known as the Jesuit Martyrs of North America, those courageous and consecrated souls who first preached the gospel to the Indians of Canada and Northern New York, and who laid down their lives in the cause. The book is written from a decidedly Catholic standpoint, primarily,

we judge, for Catholic readers, out of a deep love for the Jesuit order and the Jesuit ideals. But there is no doubt that we have here the Jesuits at their best. The author has written a scholarly and interesting work, a great book of unsurpassable missionary heroism, which every missionary, every minister, will delight to read.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

UNDAUNTED EXILES. *By Miss Eugenia Bumgardner.* The McClure Company, Inc., Staunton, Va. 230 pages. $4.50.

Miss Bumgardner is a resident of Staunton, Va., and is of one of the most prominent families in the Valley of Virginia. She is a member of the Presbyterian Church.

She was in Europe while the World War was in progress, engaged in Red Cross and other relief work. After concluding her services of that kind, she went to Constantinople in 1920 to see for herself the refugees from Russia and learn the condition of their exile life. She intended to stay a month, but became so deeply interested that she remained for a year and a half. She was given every opportunity to learn all the facts. She saw all classes of Russians, peasants, nobility, scholars, authors, artists, musicians, professors, leaders in widely organized philanthropies for the benefit of the Russian people, high court officials and court ladies, officers of all grades in the army and navy, soldiers of brilliant and distinguished fighting units, ambassadors and their families. She met with General Wrangle and held long interviews with his wife, the Countess, and with Countess Tolstoy.

She saw exiles under all conditions, in their cramped living quarters, in their noble toils, at their meagre meals and in their terrible temptations. She assisted in their relief work and self-help work, and was an eye-witness of their wise and successful efforts to place their young people among the nations of Central Europe for employment and for education. She saw women of noble birth, refinement and high education, accustomed all their lives to luxury, serving as waitresses in restaurants, while distinguished men were engaged in other forms of menial service. The people were scrupulously neat, even in their shabby clothes and contracted living rooms.

With it all they had charity in their speech and real forgiveness in their hearts. Their courage and fortitude seemed unlimited and their confidence in the restoration of Russia was sublime. All their struggles and sufferings, and all their eagerness for the education of their young, was inspired by the certainty in their hearts that Russia will rise again. When the day of restoration comes they will need men and women who will be capable leaders, and they are training their boys and girls, their young men and young women, to be ready when the opportunity arises.

The book is written in a charming style. It makes us ashamed of the comfortable living we demand for ourselves, and it excites in us an aspiration to make our lives count for something in this pivotal age in which we are living.

A. M. Fraser.

Staunton, Va.

BIOGRAPHY.

A Life of the Reverend Richard Baxter. 1651-1691. *By Frederick J. Powicke.* Houghton, Miflin Co., New York. Pp. 326. $4.00.

Mr. Powicke has given us a detailed and careful biography, sympathetic, albeit critical, of the early part of Baxter's life—one which illuminates the critical period in which Baxter lived, and which throws much light on the character and ministry of that true saint who wrote "The Saint's Everlasting Rest" and "A Call to the Unconverted." We sympathize with the author's introductory statement: "Nor can I help setting down the conviction that in Baxter the pastor—which includes the preacher—a modern pastor may still find the richest possible incentive to all that is best and highest in his vocation, whatever may be the width of his difference from Baxter the theologian."

Ernest Trice Thompson.

Union Theological Seminary, Richmond, Va.

George Whitefield: Prophet—Preacher. *By Edward S. Ninde.* The Abingdon Press, New York and Cincinnati. Pp. 215.

A year or two ago the Honorable Lloyd George, who is the most effective speaker in England today, stated that George Whitefield was the greatest orator that England has ever produced. All of Whitefield's gifts as an orator were consecrated to the ministry. "When the bishop laid his hands upon my head, I offered up my whole spirit, soul and body to the service of God's sanctuary."

It is a wonderful story that tells how a boy who was a bartender at the age of fifteen was moving two continents by his preaching before he was thirty. His favorite theme was the New Birth. He had experienced it and knew what he was talking about.

If you have not read the life of Whitefield recently, get this book and read it. You will find it exceedingly interesting and informing. Better still, it will fire your soul with a new zeal and with a longing to be a better preacher of the unsearchable riches of the gospel of Christ than you have ever been before.

Walter L. Lingle.

The General Assembly's Training School, Richmond, Va.

TRAVEL.

BORDERLANDS OF THE MEDITERRANEAN. *By the Reverend J. Gray McAllister, D. D., LL. D., Professor of English Bible in Union Theological Seminary in Virginia.* Presbyterian Committee of Publication, Richmond, Va. 278 pages. Price $2.50.

If the Mediterranean is not the middle of the earth, as its name implies, so much of interest in the colossal past centers about it that the very title of this book, "Borderlands of the Mediterranean," sets the imagination aglow along many lines.

A great many people, for a variety of reasons, are unable to do much reading. They long for a correct knowledge of the people, places and events which make up history and which still hold a spell over human thought. The information they demand must be in a brief form, the story must be interestingly told, and the author must command our confidence in his scholarship and in his ability to sift the facts from mere legends. Dr. McAllister makes us feel that he is giving us the observations of a trained mind, illumined by the best of reading and study, and uttered with a passionate interest.

In reading the book you are his companion from the time he sets sail from America until his story ends and he leaves the Mediterranean country, and he himself is lost to view in the direction of the more modern lands of Central and Northern Europe, whither his further travels take him.

There are no finer parts of the book than those in which he tells of the Holy Land and Egypt. His account of Allenby's conquest of the desert and capture of Palestine is thrilling, and the story is short enough and full enough for every one to get and hold. Very effective is the capstone of his description of Jerusalem, in the quotation from George Adam Smith, that Jerusalem, great, notwithstanding the absence of the things which usually make cities great, "is not a natural but a spiritual creation." In this respect it is like Christianity itself, of which it is a Bible symbol, which is not natural but supernatural.

He also gives us with most convincing effect the answer of Egyptian archaeology to those who have been telling us that the Pentateuch could not have been written in the age of Moses.

The book is illustrated by eighty-three pictures, many of them most artistic, all of them distinct and all illuminating.

The children in our homes and Sabbath schools should be brought up on this book.

A. M. FRASER.

Staunton, Va.

THE RURAL CHURCH.

RURAL SOCIAL PROBLEMS. *By Charles Josiah Galpin.* The Century Company, New York. Pp. 284. $2.00.

THE FARMER'S CHURCH. *By Warren H. Wilson.* The Century Company, New York. Pp. 264. $2.00.

EMPTY CHURCHES. *By Charles Josiah Galpin.* The Century Company, New York. Pp. 150. $1.00.

A CHRISTIAN IN THE COUNTRYSIDE. *By Ralph A. Felton.* The Methodist Book Concern, New York. Pp. 134. Paper. 50c.

Here is a group of good books for the country preacher because they deal with the problems he has to face every day. It would well repay the city preacher to read these books that he may know something of the problems that give his country brother so much anxiety. It is necessary to understand something about country conditions and the problems to which they give rise if we are to face the country life issues intelligently. "Rural Social Problems" is a most excellent book for this purpose. Dr. Galpin is an authority on rural life conditions, and is at present in charge of the Rural Life Division of the United States Department of Agriculture. His book is written in a clear, untechnical style and is intensely practical. There are few better books on rural problems.

Dr. Warren H. Wilson has been studying the country church for many years, and in his book, "The Farmer's Church," he gives us the fruit of his thought and investigations. This is a vigorous and enlightening discussion of the many problems that beset the country church on every hand with some wise counsels for their solution. The book is filled with good advice for all who come in touch with the rural and village church, and deserves careful reading as coming from one who certainly has a right to speak on rural church problems.

If you want to be stirred by the country church problems and to be made face the real issues before the country church, read Galpin's "Empty Churches." This little book must have come from the heart of its author, for it is heart-searching and soul-stirring with its facts and conclusions as to the perils that face our churches in the open country and villages. Get this book by all means.

The Century Company is to be commended for publishing these helpful and instructive volumes on rural life.

"A Christian in the Countryside" is a series of thirteen studies on Christian life in the rural community designed for use in study classes. It is a thoughtful and worthwhile little book.

JOHN C. SILER.

Fishersville, Va.

DIAGNOSING THE RURAL CHURCH—A STUDY IN METHOD. *By C. Luther Fry, with Foreword by Frank H. Giddings.* George H. Doran Co., New York. Pp. 234. $1.50.

This book is published under the Institute of Social and Religious Research. It is more valuable as a method of research than it is as a diagnosis. There are forty-two tables setting forth the efficiency of the rural church in different sections as judged by as many different standards. It has twenty charts and five maps which are valuable. Much of the data gathered during the Inter-Church World Movement, under the direction of Dr. Edmond de S. Bruner, is here organized and printed in permanent form.

The average person may find the book too technical and analytical to prove attractive reading, but the student of Rural Sociology will find it a worthwhile contribution to the science.

This study reveals how big and important are the investigations and study of our rural religious conditions. The real weakness of the book is that the data gathered is so meagre and unrepresentative as to make the conclusion reached of little value. For instance, there is but one county in the territory composing Maryland, Virginia and West Virginia that comes under review. That is Raleigh County, W. Va. The Reviewer has worked in the county and knows it well. It is an industrial and not an agricultural county. The dominant churches are those that do not believe in an educated ministry. There is not a rural Presbyterian, Episcopal or Congregational church in the county. The rural ministers in this county are mostly uneducated and the churches backward, which is not true of the agricultural counties of this general territory.

HENRY W. MCLAUGHLIN.

Raphine, Va.

PASTORAL THEOLOGY.

SENT FORTH. *By W. E. Tilroe, Professor of Historical and Pastoral Theology, Maclay School of Religion, University of Southern California.* 255 pp. The Abingdon Press, New York. $1.75.

While marred by certain tricks of style that become mannerisms in an over-striving for effect, this book is worthy of a reviewer's commendation and of many a preacher's careful perusal. It covers most of the field of pastoral theology; it is based upon Scripture and is full of illuminating expositions; its background is evangelical, with a possible exception; and its ideals are high and Christlike. It may be

read with pleasure, studied with profit, or dipped into, like Jack Horner's pie, for a casual plum.

WILLIAM T. RIVIERE.

Cleburne, Texas.

MUSIC IN WORK AND WORSHIP—A DISCUSSION OF CHURCH MUSIC AS AN APPLIED ART. *By Edmund S. Lorenz.* Fleming H. Revell Co., New York. Pp. 385. $3.00.

The author tells us in the preface that this work is intended primarily for three classes: students in the theological seminaries, ministers and "musical workers in the churches, organists, choir directors and song leaders, who are ambitious to excel." "This is not a treatise for experts." This work has received the favorable attention of the press, and, in my judgment, justly so.

After an introduction on efficiency in church music the author presents the subject in five parts:

Part I. The Order of Service.
Part II. The Pipe Organ and the Organist.
Part III. Congregational Singing.
Part IV. The Church Choir.
Part V. Special and Incidental Church Music.

The author writes from the viewpoint of a practical Christian man, who has a competent knowledge of the subject, and who desires that church music shall perform in the largest and highest possible way its most important function in the spiritual efficiency and growth of the church.

To this end Mr. Lorenz's work makes a valuable contribution. Evidently the author has gone over a large field in search of the information which he has admirably condensed in this book of about 375 pages.

I most earnestly commend the book to those for whom it is intended.

G. G. SYDNOR.

Charles Town, W. Va.

HOMILETICS.

AN ADVENTURE IN EVANGELISM. *By Daniel A. Poling.* Fleming H. Revell Co., New York. Pp. 191. Price $1.50.

This volume contains four articles previously published in religious periodicals, and fourteen "sermon-addresses," as the author terms them. The latter were delivered to Sunday evening congregations in the Marble Collegiate Church of New York. The sermons are good, but not extraordinary. They reveal a sincere Christian heart and an

alert, warm-hearted and vigorous personality behind them. It is good to read, in the first chapter or two, of the systematic place of pastoral and personal evangelism employed in this metropolitan church, with the gospel invitation given each Sunday evening.

HENRY WADE DUBOSE.

Spartansburg, S. C.

THE BIGGEST BUSINESS OF LIFE. *By W. Harry Freda.* Fleming H. Revell Company, New York. Pp. 140. $1.25.

The ten sermons of this volume are topics suggested by texts treated in a popular way, such as "A Receiver of Wrecks," "Greater Than the Radio" and "Who's Who in the Kingdom of God." The author's wonderful gift of illustration and evangelistic appeal make the volume interesting and helpful reading.

HERBERT S. TURNER.

Staunton, Va.

THE WEIGHT OF A WORD. *By James L. Gordon, D. D.* Fleming H. Revell Company, New York. Pp. 191. $1.50.

This volume contains fourteen sprightly and suggestive addresses delivered by Dr. Gordon to great congregations largely transient in his downtown church in San Francisco. The theme of each address is one word as Art, Literature, Astrology, Eloquence, Preaching, etc. No text is taken from the Scriptures in striking contrast to his brother, S. D. Gordon, whose "Quiet Talks" we all know. One wonders if the sort of preaching contained in this book really meets the heart hunger of those wayfaring men and women.

JOHN C. SILER.

Fishersville, Va.

CRAFTSMEN OF THE SOUL. *By Gaius Glenn Atkins.* Fleming H. Revell Company, New York. $1.50.

This book of two hundred pages is from the pen of a busy minister—pastor of the First Congregational Church, Detroit. It is a volume of pulpit addresses and takes its name from the initial discourse.

For the most part, the Scripture texts used are topics rather than passages for exposition. Generally speaking, the body of the work is good reading, suggestive, with proper appeal to the imagination and attractively expressed. While there is no effort at doctrinal controversy, yet there are clear indications that some of the views of the author are not those of a conservative.

WILLIAM CROWE.

St. Louis, Mo.

FROM THE EDGE OF THE CROWD. *By John Gossip, M. A.* T. & T. Clark, Edinburgh. Pp. 306.

This book, made up of twenty-three studies, is one of the four series of the scholar as preacher. A text is found at the beginning of each study. However, the studies could hardly be called sermons. The book abounds in striking illustrations. The thought is expressed in beautiful language. Many of the studies are stimulating and heart-searching.

C. L. KING.

Richmond, Va.

THE BRIDGE BUILDERS. *By Richard Braunstein.* The Abingdon Press, New York. Pp. 153. $1.00.

This little book of less than 200 pages is a mine of illustration and suggestion. The writer seems to know a little of everything from Cora Harris to Savonarola and Chrysostom. The title of the book comes from Dromgoole's poem about the old man who built the bridge for those who might be coming after him, and it has to do with what we commonly call the inspirational note. Perhaps one might recommend it unreservedly and especially to those who are called upon to speak to young people.

D. P. MCGEACHY.

Decatur, Ga.

THE ROMANCE OF RELIGION. *By Lewis Thurber Guild.* Pp. 285. $1.75. The Abingdon Press, New York.

This is a book of fifteen sermons, which are not specially remarkable, though the author has considerable aptness in drawing on a rather wide range of reading for illustrations. He takes a shot at Calvinism every now and then and criticizes Paul's view of the gospel, probably because he comes to the conclusion that to follow Paul would land him in the Calvinistic camp.

R. F. CAMPBELL.

Asheville, N. C.

CHRIST TRIUMPHANT. *By A. Maude Royden.* G. P. Putnam's Sons, New York. Pp. 149.

The first part of this book shows from concrete illustrations that the Christian spirit is practical in our modern industrial life. Part II, "The Meaning of the Cross in the Twentieth Century," is a distinct disappointment after this. It is marked by vague and confused thinking, emphasizing the risen, conquering, glorified Christ in con-

trast to the defeat of the cross. The author finds no atonement in the cross, only an example.

HERBERT S. TURNER.

Staunton, Va.

THE PERIL OF POWER. *By Rev. Henry Howard.* The George H. Doran Co., New York. Pp. 258. $2.00.

Mr. Howard is a minister of the Australian Methodist Church. "The Peril of Power" is a book of sermons. The sermons are in the essay style. They are unconventional and refreshing. They are addressed almost exclusively to the intellect. As spoken discourses they would probably be more effective if they made more direct appeal to the will. There is a decided psychological trend in them, specially in the call for the unification of the elements of the individual personality. One sermon is on the subject of Education, and might very well be taken as an indictment of our impossible American program of public education without religion.

A. F. CARR.

Savannah, Ga.

"THE ADVANTAGES OF A HANDICAP." *By M. S. Rice.* Abingdon Press, New York. $1.50. Pp. 217.

This book takes its title from the first of twelve sermons. These sermons are true to the great gospel truths and are good examples of wholesome, practical, evangelical and evangelistic preaching.

ERNEST THOMPSON.

Charleston, W. Va.

"MIDWEEK MESSAGES." *By Robert Elmer Smith.* The Abingdon Press, New York. $1.00. Pp. 192.

This book consists of twenty-five brief messages, intended only as suggestions, designed to assist in building up the devotional life of the Church, especially through the midweek services. The subjects are all well chosen, well illustrated—treated in a Scriptural manner, and may be very helpful as intended.

ERNEST THOMPSON.

Charleston, W. Va.

"SEVEN PROFESSIONS AND THE TEACHINGS OF JESUS." *By Matthew Hale Wilson.* The Westminster Press, Philadelphia, Pa. $1.50. Pp. 264.

The author discusses in an exceedingly interesting way: The Christian Physician; Lawyer; Clergyman; Banker; Editor; Teacher, and

what he calls the New Profession: The Christian Business Man. The scope of the discussion is broad and furnishes much good material for one called upon to address any of these groups.

ERNEST THOMPSON.

Charleston, W. Va.

"CLYCLOPEDIA OF SERMON OUTLINES FOR SPECIAL DAYS AND OCCASIONS." *By G. B. F. Hallock.* George H. Doran, New York. Pp. 325. $3.00.

This book is what its title indicates, covering a wide range: Christmas; New Year's; Easter; Lord's Supper; Mothers' Day; Commencement; Labor Day; Thanksgiving, etc.

For those who care for this sort of book it will doubtless prove suggestive.

"BEST SERMONS—1925." *By Joseph Fort Newton.* Harcourt, Brace & Co., New York. Pp. 337.

If it had been called "Some Representative Sermons" it would have been more fitting. It ranges over the country quite largely and takes in many communions—Catholics, Jews, Unitarians, Swedenborgians, Universalists (I believe he leaves out Christian Scientists), as well as the more Orthodox and Evangelical denominations. It is all, I suppose, well enough that we may see how many minds get at things, and that there is some good in all. There are some "Best Sermons" in it, but on the whole it is rather poor picking for a conservative, evangelical, evangelistic, gospel preacher.

ERNEST THOMPSON.

Charleston, W. Va.

DR. BENJAMIN RICE LACY, JR.

THE UNION SEMINARY REVIEW

VOL. XXXVII. JULY, 1926. No. 4.

THE NEW PRESIDENT.

BY R. A. LAPSLEY, JR., D. D.,

Pastor of the First Presbyterian Church, Columbia, S. C.

"The Presidency of Union Seminary is the biggest job in the Southern Presbyterian Church today!" "The best qualified man in the Southern Presbyterian Church for the Presidency of Union Seminary is B. R. Lacy, Jr., of Atlanta, Ga.!" These statements, made at different times by a minister of our Church express the conviction of the author of this article and constitute his apology for writing it.

The first of these statements scarcely requires argument. The men who shape the thinking and direct the training of the Presbyterian preachers of the next generation will exert the predominating influence upon the future of our Church. Union Seminary is the largest of our four seminaries. Just a few less than one-half of the ministers serving our Church today were educated at Union. Of the candidates of our Church in theological training in 1925, Union enrolled one more than the other three seminaries combined. Such facts imply that the President of Union Seminary will be the outstanding figure in the realm of theological education in our Church.

It is the second statement that challenges attention. Every true lover of the Seminary has viewed with anxiety the decline in the health of her beloved former president. They have dreaded the time when he would be forced to relinquish the office he filled in so incomparable a way. Wherever alumni have gathered, this question has been asked, "Where will the Seminary turn for a successor?" It is my deep-seated con-

viction that God has pointed the Board of Trustees to the one man best qualified from every possible point of view to take up the work which Dr. Moore has laid down. This may seem a strong statement. We do not believe it overdrawn. It will be the object of this article to present a few of his many qualifications for this high office, qualifications that should make the Church rejoice that God has directed his conscience to accept this call.

I. The first qualification I would mention is that of *ancestry.* Dr. Lacy has a rich ancestral heritage, which fits him in a remarkable way for the Presidency of Union Seminary.

While other Synods are represented on its Board of Directors, Union Seminary belongs in a peculiar sense to the Synods of Virginia and North Carolina, the largest Synods in our Church, the strongholds of Presbyterianism in the South. Dr. Lacy is connected by birth and blood with the leading families of these great sister states. There is no name in Virginia or in Carolina that holds a higher place in the affection and confidence of the people. Nor is there a minister anywhere bound to the Seminary by so numerous and such tender ties.

Dr. Lacy comes of a family that has been intimately associated with the Seminary from its very beginning. Union Seminary was founded by John Holt Rice, a *great uncle.* Rev. Robert Burwell, D. D., his *maternal great-grandfather,* graduated from the Seminary exactly one hundred years ago. He was one of a class of three who entered in 1823 when the Seminary was reorganized. Dr. Burwell was a trustee of the Seminary from 1837-1854. Rev. Drury Lacy, D. D., his *great-grandfather,* graduated from the Seminary in 1831. He was a member of the Board of Directors from 1837-1864, and was president of the board for two separate terms of office, from 1847-1858, and from 1861-1863. *His uncle,* Rev. William S. Lacy, D. D., left the Seminary before graduation to become a chaplain in the Confederate army. He was also a member of the Board of Directors, representing the Synod of North Carolina from 1880-1887, and the Synod of Virginia from 1895-1899.

By his marriage Dr. Lacy strengthened the ties that bind

him to the Seminary. His wife was Miss Emma White, of Raleigh, N. C. Mrs. Lacy's *father,* pastor of the First Presbyterian Church in Raleigh, N. C., graduated at the Seminary in 1892. He has been a member of the Board of Directors since 1918. Her *grandfather,* Rev. Henry M. White, D. D., graduated in 1860. He was a member of the Board of Directors from 1869-1905. Mrs. Lacy's *great-grandfather,* Rev. William S. White, D. D., was led to a decision to study for the ministry through the personal influence of Dr. John Holt Rice, the founder of the Seminary. He studied under Dr. Rice while teaching in Farmville, the year the Seminary was reorganized. He graduated from the Seminary in 1828 and was a member of the Board of Directors from 1838-1868.

Dr. Lacy belongs to a family that has exerted a great influence upon religious education in both states. His *great-grandfather,* Dr. Drury Lacy, was one of the early presidents of Hampden-Sidney College. His *grandfather,* another Dr. Drury Lacy, was president of Davidson College. His maternal *great-grandfather,* Dr. Robert Burwell, was the founder of the female institute at Charlotte, which is now Queens College, and also of Peace Institute, in Raleigh, N. C. Where is there another man who can count among his near kinsmen the founders of two women's colleges, the presidents of two men's colleges and the founder of a theological seminary!

Dr. Lacy is closely related to distinguished Southern families of wide connection and influence. Among them are the Lacys, Hoges, Rices, Marquesses, Brookes, Smiths and others. There is in North Carolina today no more widely known or greatly beloved man than Dr. Lacy's own father, Mr. B. R. Lacy, Sr., who has been for years the State Treasurer of North Carolina and for years a member of the Board of Trustees of Davidson College.

Thus the providence of God has woven for generations the chain that binds Dr. Lacy to the Seminary, and to the Presbyterian Church in the two states. As some one has expressed it, "It would look like the good Lord has been preparing him for this work for a hundred years."

II. The second qualification I would mention is that of his remarkable *preparation.*

Dr. Lacy has the preparation of *rare educational advantages.* He is an honor graduate of Davidson College of the class of 1906. He won the orator's medal at Davidson. Was it prophetic of the future, that Dr. Moore was on the platform at the time and made the address of presentation? He was the first alumnus of that college to secure a Cecil Rhodes scholarship. As the holder of that scholarship he had the advantage of three years study in Oxford University, from which he received in 1910 the degree of B. A. Honors History. Before entering Oxford he taught for two years in the Donald Fraser School, Decatur, Ga. He entered Union Seminary in 1910, graduating in 1913 with the degree of B. D. As the honor graduate of his class, he won the Moses Hoge Fellowship, the most distinguished honor in the gift of the Seminary, and thus spent an additional year in postgraduate study. He is the only graduate of the Seminary who has held a Cecil Rhodes scholarship. He received the honorary degree of D. D. from Davidson College in 1919.

Dr. Lacy has had the preparation that comes from *wide travel.* He spent three summers in traveling in Europe during his Oxford days. Upon the completion of his course at the Seminary he visited the Holy Land in company with two fellow students. They returned through Europe and were in Switzerland at the outbreak of the Great War. As a mark of Dr. Lacy's scholarship one of his companions on this trip relates this incident. They were sailing from Beirut to Constantinople. A Greek Catholic priest was a fellow passenger on the boat. Dr. Lacy spent the afternoon discussing theology and Church history with this priest. The conversation was in French and his companion says that he "caught its general drift!"

Dr. Lacy has had the preparation that comes from a *broad experience in the pastorate.* This experience has been threefold—as a Home Missionary, as an Army Chaplain and as pastor of a large city church.

His experience as a *Home Missionary* was gained at the beginning of his ministry. He was nominally assistant pastor of the First Presbyterian Church in Raleigh, N. C. He was really their missionary to the spiritually waste places in the surrounding country. Here he labored as pastor of three small Home Mission churches, and as the evangelist of two counties. Here he met and successfully solved the problems of the small town and weak country churches. He was especially successful in his evangelistic efforts, and in building up a Presbyterian constituency in communities where Presbyterianism was almost unknown.

His experience as an *Army Chaplain* was gained during the World War. He volunteered at the beginning of the war and was appointed Chaplain of the First North Carolina Field Artillery, later the 113th Field Artillery in the regular army. He was with his regiment during the period of training at Camp Sevier. He saw active service with it in France. He took part in the engagements at St. Mihiel and in the Argonne Forest. He was cited for bravery in administering first aid under shell fire, promoted to a captaincy and his commission dated back to the time when he volunteered. Upon the return of his regiment after the war the *Virginian Pilot* spoke of Chaplain Lacy as "the most popular man in the regiment, with an heroic record of many-sided and unbelievably versatile service".

His experience in a *city church* has been gained in the Central Presbyterian Church of Atlanta, Ga., where he has been pastor since May, 1919. This is one of the largest and most active churches in our General Assembly. His success has been remarkable. The Central is distinctly a "down town" church, with all of the problems and difficulties that go with such a location. Under Dr. Lacy's leadership it has grown and prospered. The "Baby Clinic" of the Central Church constitutes an example of the finest type of Christian social service. But his church has also been a center of evangelism, where Christ as a personal Saviour is offered and found. Dr. Lacy's hold upon the city of Atlanta is wonderful. Just a few months before his resignation he was elected chaplain of the

city Fire Department. Upon his leaving Atlanta he was tendered by the Lion's Club, of which he is a member, a valedictory dinner. One who was present says that the testimony borne him by the mayor of the city, a Jewish rabbi and a Catholic priest, would easily mark him as a leading citizen.

Such is his preparation—eleven years of college and university and seminary training, two years of experience as a teacher, three years of experience as a Home Missionary, two years of experience as an Army Chaplain and seven years' experience as the pastor of a large city church! Could there be found anywhere in our Church a man whose preparation is broader, more thorough, or more adequate?

III. The third qualification that I would mention is the *confidence of the Church.* Dr. Lacy has it to the fullest extent. He is a member of one of our most important Executive Committees. He has been a leader in Synod and Presbytery, and in those Assemblies which he has attended. He has had numerous calls to positions of influence and to many of our larger churches.

Dr. Lacy's election has called forth widespread expressions of approval. The *Presbyterian Standard,* whose bedrock conservatism is a matter of common knowledge, says in its issue of May 19th, "In the choice of Dr. Lacy the Board showed great wisdom in calling to his Alma Mater one of her sons who has distinguished himself in war and in peace and who has always exerted a magnetism in dealing with young men, that makes him a fit successor of his predecessor". The *Charlotte Observer,* published in Charlotte, N. C., Dr. Moore's home city, makes this comment, "Dr. Lacy will enter upon his new duties with bright prospects, being particularly equipped for the position by training and experience". The *Greensboro News* says that this action of the Board will meet with "A thundering approval not only from the members of that denomination, but from the large portion of the general public". Raleigh is the boyhood home of Dr. Lacy. Especially interesting is the comment in the *Raleigh News and Observer*: "The election of Rev. B. R. Lacy, of Raleigh, as President of Union Seminary, is a deserved and

distinguished honor to one of the foremost of the younger divines of the South". The *Richmond Times-Dispatch* records its welcome in these words—"Richmond welcomes Ben Lacy. It is confident that he will occupy not the place in our hearts which now belongs to Dr. Moore, for that will remain occupied, but a place of his own which with the years will become equally warm".

Our own ministers have been enthusiastic in their approval. Let me quote from just a few. "His personal qualities of intellect, culture and power of rare facility in establishing strong ties of friendship, of humility beautifully coupled with courage as a Christian, combine to make him an ideal man for the great opportunity now open to him as President of the Seminary." "In academic training, practical experience, natural gifts, qualities of leadership and personality, Dr. Lacy is admirably fitted for the Presidency of the Seminary. Among all the men I know there is not one whom I would rather see placed at the head of Union Seminary." "Lacy was born and trained for the job." "His splendid scholarship, his sound judgment, sterling character and his ability as a leader, mark him as a man preeminently fitted for the office to which he has been called."

There is a great controversy in the Christian Church today. There are those who will want to know where Dr. Lacy stands in this conflict. The writer of this article is a Fundamentalist. He offers no apology. He belongs to that crowd. Sometimes they do things of which he may not approve, but his sympathies are with them, and with their cause. As an ardent Fundamentalist I can with perfect confidence trust the leadership in the theological education of the next generation of preachers to Dr. Lacy.

There are said to be three parties in this controversy, the Modernists, the Pacificists and the Fundamentalists.

Dr. Lacy is not a *Modernist.* He has no sympathy with those who undermine the faith of our young people, who impugn the veracity of the holy Scriptures, who rob our Lord of his true deity and his cross of its atoning power. He is

modern in his outlook on life, he has great sympathy for the youth of today in the face of the problems that confront them, but he is not a Modernist in the sense in which we use the term.

Nor can I think of Dr. Lacy as a *Pacificist.* This does not fit in with his character. He was not noted as a boy for his peacefulness. Although of light weight and build, he was one of the best quarterbacks Davidson College ever produced. And the team on which he played is known as the "Wild Cats". When a student at Oxford he held the Intercollegiate light weight boxing championship of England. He won for himself in France the soubriquet of "The fighting parson". I am sure if there is ever a real fight in the Southern Presbyterian Church where real principles are at stake and real issues involved, Dr. Lacy will be found on the right side of that fight and among its leaders.

I do not know that Dr. Lacy would call himself a *Fundamentalist.* I have never asked him. He is certainly not a "heresy hunter". He has none of the rancor and bitterness that mark some of the leaders of this party. But I know that his orthodoxy is of the highest and finest type. It is practical as well as theoretical, it is experimental as well as philosophical. it is personal rather than traditional. If there is one conviction that he holds more firmly than anything else, it is the conviction of the truth of supernaturalism. He believes in a supernatural religion, in a supernatural revelation, in a supernatural Saviour, in a supernatural salvation. As the President of the Seminary he will defend the faith once delivered to the saints.

IV. The fourth qualification I would mention is that of *personality.* Behind the heritage of a Godly ancestry, behind the advantages of thorough preparation, and behind his standing in his Church, there is the man himself. Has he those qualities of heart and mind and soul that will make him a success as a Seminary president? There is no office in the Church that makes so large demands. I believe Dr. Lacy has qualities that fit him in an unusual way for this office.

He has *humanness.* I asked a prominent layman of Atlanta

what made Dr. Lacy so influential in the city. He replied, "He is so human". He is a man whom men instinctively trust and in whom they instinctively confide. He has a perfect genius for friendship. As Seminary President he will come very close to his students. They will not stand in awe of him. There will be no barrier between them. He will touch their lives in a most intimate way and leave on them the impress of his personality.

He has genuine *piety*. His religion is a real thing. No one can know him ever so slightly without being impressed with this. To kneel with him in prayer is a benediction. He knows the Lord, he reflects in his life and talk the image of the Master. He has the passion for souls, and it will be his aim to give to the Seminary training a distinctly evangelistic cast.

He has *sincerity*. To me this is his outstanding characteristic. He is as true as steel. He is as open as the sunlight. He says what he thinks anywhere and everywhere, without fear and without favor.

He has *common sense*. In all of the many problems that have come up in his work in Atlanta, as a chaplain in the army, as a home mission worker, he has shown the happy faculty of always finding the way out. He will take hold of the leadership of the Seminary with the same practical common sense that has made him a success in the ministry, and would make him a success in almost any profession or in any business. One who knows him well describes him as the "best balanced man I ever saw".

He has *humility*. I have never known a man more genuinely humble. Honors have been heaped upon him, but they have not turned his head. There is in his make-up no trace of egotism. He uses his splendid talents without consciousness of self.

He has *executive ability*. He is a born leader of men. It has always been, and will ever be so. It was so when he was a lad playing about the streets of Raleigh. It was so when he was a student at Davidson College. He was manager of the baseball team in his senior year. He was manager of the

basketball team his senior year. Davidson Alumni still talk of the football games in which Ben Lacy called the signals. So pronounced was his leadership of men that although he entered the army without previous military training, before his regiment sailed for France, he was offered a captain's commission in the army if he would give up his chaplaincy. This offer he declined, but in crucial times, on the battle front, when the 113th was short of officers he served as reconnaisance and as liason officer. And on one occasion during an offensive, when a great 150-millimeter German cannon was captured, he organized a gun crew and fired at the Germans for several days and nights with their own guns and ammunition.

Such is the man who goes this fall to take up the work laid down by Dr. Moore. Nowhere in the Church could one be found so well fitted by birth, training, standing and ability to carry on his program. In his hands the Seminary will be safe. Under his leadership it will go forward. The mantle of Elijah has fallen upon Elisha. As some one has expressed it, "The more I think of it the more I am convinced that God has raised up in our friend Ben Lacy the one who is to carry on in the great work of our premier Seminary".

THE PENSACOLA ASSEMBLY.

By Rev. J. Sprole Lyons, D. D.,
Pastor of First Presbyterian Church, Atlanta, Ga.

A General Assembly has a personality. Some Assemblies are more attractive and more effective than others. If one tries to personalize an Assembly he inevitably begins with the Moderator, for the Moderator is bound to project himself into the work of the body more effectively than any one else, and the general character of the meetings is a complex of his personality with that of those who take part in the discussions, seasoned by the type of the community, the weather, and to a great extent by the pastor of the entertaining church.

We had a most interesting and popular Moderator, and a pastor host whose geniality matched his efficiency and made him a fit spokesman for a congregation and community that dispensed a hospitality of bounty and cordiality the equal of any that I have ever enjoyed.

It was a good-natured Assembly. No one got real angry; while a hearty laugh would ring out frequently. It was a worshipful body of men. Frequently a discussion would stop, and some one would lead in fervent prayer for divine guidance, which was freely given. The formal devotional periods at the opening of the morning sessions were unusually well attended, and the young ministers that led these services gave proof of real ability to bring the message from God's Word. The singing was refreshing in heartiness and volume.

I am inclined to nominate the Moderator himself as the best possible expression of the character of the Pensacola Assembly—Dr. James Skinner, from the wide spaces of Southwest Texas. And there is an interesting story right here for those who were not at the Assembly. It is fair to assume that the young Kentuckian who went out to Texas when it was *Texas* had many an exhilarating experience in "busting a broncho", as well as engaging in other frontier pastimes. But

up to the time he came to the Assembly at Pensacola he had taken these animals in hand *seriatim*. When he was elected Moderator he found, at the first evening session, that it was up to him to "bust" a whole *herd at one time!* And he did it! But what a time he had!

When a man is good for almost everything else it is asking too much to insist that he must be an expert parliamentarian in addition. Dr. Skinner intimated, before the herd broke loose, that he would agree with any one that he was not expert in parliamentary matters.

And hence the story. It was the first evening session, and reports of the Executive Secretaries were being presented in the familiar and unctuous generalities which time has hallowed, when it came the turn to hear from the Superintendent of Woman's Auxiliary. One of the Secretaries started to read Mrs. Winsborough's report, when a commissioner said he would be most uncomfortable in facing his wife and daughter on his return to his home, if the Superintendent was refused the privilege of reading her own report; therefore he moved that she be requested to do so. Then, *presto!* The General Assembly changed in a moment to a "Convention"—all kinds of motions and calls were made; the Moderator tried to agree with everybody, no matter how different he might be from everybody else; and so it went for probably thirty minutes, until some one made a motion to adjourn, which quickly prevailed. But what a session! I have witnessed many exciting and tense situations in church courts, but never one like that evening session.

A high court of the Church of Christ turned into a kind of mass meeting. Different speakers unconsciously spoke of it as "This Convention", and all of the jarring and contention usually associated with Conventions were in evidence. What is the explanation of such a breakdown? No men are more likely to be stampeded from strict propriety to inconsiderate and intemperate contention than a group of refined Southern gentlemen, when they think their women are being imposed upon or treated unjustly. No matter what our individual feeling may be on the "woman question" in our church, we must

recognize that others have their convictions, which are just as full of regard for women as ours, and are as vibrant with all of the best impulses of courtesy as we are. It is shallow and unfair thinking for those that advocate a courtesy course towards women's activities in the church to charge or imply that those that insist upon asking, "What do the Scriptures teach on the subject?" are lacking in respect or appreciation of them.

And it is well for us to remember that at no time, when this subject has been up for discussion, has the Assembly faced that most important aspect of it. It was well for the Assembly later to recall the action of 1916, and to add to it the definition of the relation which the Superintendent of the Auxiliary sustains toward the Assembly.

There were many heavy hearts that night, and many who sought strength and guidance at the Throne of Grace.

When we came back Friday morning there was a new spirit in the Assembly, and there was an assurance that all would be well. And all was well from that hour to the last moment of the work of the Assembly.

The principal difference between a good sermon and a poor one is in the hearer; and the difference between an effective Moderator and an ineffective one is largely in the spirit of the body of Commissioners. That herd of bronchos were well broken to their work.

And that election of a Moderator! No derby could be closer or more exciting. I was sorry at first that my nominee was not elected, in the interest of dispatch of business; but he can wait; and everybody is happy that the courageous and indefatigable leader of the far Southwest was given the honor, and that he made complete conquest of every member of the Assembly. It was wonderful how he earned the love and loyalty of everybody. It explains his great success in the "Tex-Mex" and other enterprises in Texas. He beamed good will, fairness, moral courage and the spirit of a real leader. In the busy hours of the closing day, when he was "going good" as a presiding officer, twice he knocked an empty water glass off the side of the pulpit, which elicited the unsanctified

remark from the press gallery that "the Moderator abhors an empty glass".

The Speakers.

There were few formal speeches and no orations. Few came "loaded". Of course the special advocates of the Hancocks had carefully prepared arguments, while the Executive Committee of Foreign Missions had a printed statement of their side, which was full and clear.

I would award the prize for the best speaker on the business of the Assembly to Dr. H. W. DuBose, of Spartanburg, S. C., on the Stewardship question. He had about everything that is essential to an effective address—he knew his subject, and just what he wanted to say, and the effect he hoped to accomplish. He presented his ideas in terse terms which were suffused with genuine feeling, did not hesitate a moment, and stopped when it was evident that he had much more that he could say. For all of which hearers are usually thankful. I did not agree with his main contention, which made it all the more creditable that he could make such an effective speech on the wrong side of the question.

Stewardship Problem.

The first syllable of the first word in the title of this section is fairly descriptive of the situation when this very important matter was under discussion. This confusion was not due to inferior minds muddling the question, nor to any efforts to get an unfair advantage. It seemed to be due to the failure of the business mind to grasp fully the religious implication of Stewardship on the one hand, and the inability of the ecclesiastical mind to clearly comprehend the significance of a budget and the absolutely necessary supporting, cooperating and promoting activities involved in it. The more they talked the more confused the situation became. There was apparent hostility on the part of some to the Stewardship Committee,

and a desire to do away with it, or at least to strip it of practically all its powers. There were intimations that the policies of Executive Committees did not harmonize; that one of these Committees was probably jealous of others; that the Committee that thought another Committee was jealous was in a position, by reason of a large official force, and an additional available force of its workers, to go through the churches and gather many specially designated gifts, etc., etc.

The "designated gift" was the sorest spot. One side argued for the lifting of all "hampering restrictions", so that any cause might send its representatives wherever an opening could be found; that to do otherwise was to attempt to restrict the liberty of churches and individuals, and to limit the work of the Holy Spirit in moving hearts to generous and special gifts.

On the other hand, it was urged that it would be fatal to anything like a balanced financial program for the church to weaken the efficiency of the Stewardship Committee; that it would defeat its own end in the long run by arousing resentment by over-much pressing of special claims; and that it would invite an undignified scramble between competing causes.

It became obvious that further discussion so near the close of the Assembly would fail to reach a wise conclusion. This had been foreseen in the more quiet consideration of the overtures relating to the Executive Committee of Stewardship by the Committee on Bills and Overtures, and they had presented a recommendation which had been adopted by the Assembly providing an *ad interim* Committee to give thorough study to this whole subject. When the Assembly was tired and somewhat irritated by the clash of ideas over this report of the Standing Committee on Stewardship and the suggestion was made that an *ad interim* Committee had already been appointed to do what the Assembly had demonstrated it could not do in the time available, a motion was made to refer the whole question to that Committee, leaving the question of Stewardship in the meanwhile *in statu quo*. This motion was eagerly accepted, and the discussion was quickly and very willingly ended.

We need to be deeply interested in this matter; to be much

in prayer for the light which is needed, and which did not appear to be shining in the Assembly.

The Assembly dropped the subject with a feeling of relief, but also of apprehension on the part of some. We feel that we are not yet masters of Stewardship, budget, percentage distribution and the spirit of cooperation which they call for. Too many pastors and church officers fail to educate congregations concerning these things; there are too many people in our ministry and church membership who are partisans of special causes, they are *lopsided* towards Home Missions or Foreign Missions, and are willing to let other causes get along as best they can.

One of the Executive Secretaries is disturbed over a remark made by me in discussing the Stewardship report. He writes as follows:

"In looking over the Christian Observer of June 2 I was appalled to see in the northeast corner of page 14 that you are represented as using the following language: 'I deplore the fact that our Executive Secretaries are arrayed against each other.' I remember distinctly what you said, and it was nothing like what you are reported as saying. You deplored the fact that the Executive Committees should be pitted against each other as was apparently done in one of the speeches made on the subject. It is not a fact that the Executive Secretaries are arrayed against each other. If this statement should go uncontradicted it would certainly have an extremely bad effect, it seems to me. I should therefore warmly appreciate your correcting this in a subsequent issue of the Observer."

He is anxious to have it corrected. I wish I could do it, but as well as I can recall what I said, I think the Observer reported it fairly. I wish the situation were different. It would be most helpful if a spirit of utmost sympathy and cooperation were the rule in all the relations of our Executive Committees. But somehow the relation especially between the great Missionary agencies appears to be strained. These causes have the attitude of competitors.

If this were a situation deliberately brought about by the overreaching of Secretaries or Committees, I fear that I would not have the moral courage to say so. But I am the more willing to say what I have said because I believe the situation

of which I am speaking is the result of a *faulty organization* of Executive agencies, and an *inadequate denominational spirit.* We have separated one of our great tasks (Missions) which should be one in thought, effort and enthusiasm. We have sundered into *two competing Causes* what should be *one inspiring enterprise.*

It may not be advisable to attempt an early merger of our Mission work, Home and Foreign, but we should insist upon such regulation of their competing efforts as is provided for in the budget and in the Executive Committee of Christian Stewardship oversight. Otherwise it is asking too much from human nature to expect our Secretaries to be diligent in their tasks of promotion and not fall victims to the spirit of rivalry which is inevitable as things are at present.

I am certain I could not do as well as they do. I hope this explanation will satisfy the Secretary mentioned above; and I trust that such readjustment or reorganization of Executive agencies can be made as will make it possible for our capable and industrious Secretaries to work without the necessity of appearing to be in a scramble to see how many cents each may get out of every dollar contributed.

While the very complicated subject of Stewardship was at its tensest period a fine elder, who is a successful business man, attempted to drift into the discussion. But it was going faster than he thought, and he was like one trying to get a seat on one of the horses of a merry-go-round when it is at top speed. The centrifugal force threw him out each time he tried to get on. And before he could get a seat on his hobby the time limit of five minutes was over. The remainder of the story is evidence of how wicked newspaper men can be:

News Man: "On which side of the question are you?"

The Elder: "Didn't you hear my speech?"

News Man: "Yes, that was what aroused my curiosity."

A refined fitness: The Stewardship Committee held its meetings in the Jewish Synagogue across the street from the church.

The Hancock Case.

Objection was made to the use of the term "case" in this connection, because it hinted at a judicial proceeding. It was far from that. Except for a little rise of temperature on the part of the two worthy brethren who advocated the return of the Hancocks to their China field, with or without the approval of the Executive Committee of Foreign Missions, there was manifest a wonderful restraint; and there was nothing that approached a reflection upon the orthodoxy or Christian character of anybody.

I must confess that it is the first Foreign Mission controversy that I have studied enough to have a fair understanding of its merits or demerits since I was appointed to serve as prosecutor by my Presbytery in the trial of one of our missionaries to China, about twenty-five years ago. It was a real trial, on the insistent demand by him that we recognize that he was not in harmony with the teachings of the Confession of Faith, and that the Confession was not in harmony with the Bible. He insisted on coming home to have it out with the Presbytery. The charges against him were sustained by the Presbytery, and he did not return to the foreign field. As evidence of the spirit which marked that judicial case, in which I was prosecutor and he was defendant, it will be sufficient to say that each day of the protracted trial he was a guest at my table for one or more meals; and that I have a book which I prize very highly, which he sent to me after the trial with cordial expression of his fraternal esteem and appreciation of my attitude towards him during the trial.

The Hancock case was of the same character in its kindly spirit. The reasons for not returning them to their field in China were the unsettled conditions of Mrs. Hancock's health (she had suffered two attacks of spru), the fact that their fellow workers in the Mission area in China did not advise their return (it is a fixed rule that when a missionary comes home on furlough, the other missionaries of that station are called upon to vote on whether they deem it wise for him to be returned), this advice not having the slightest reflection

upon their personal character or their soundness in the faith, but in this case relating solely to the insecurity of Mrs. Hancock's health, and a lack of cooperation with the work of other missionaries on the part of Mr. Hancock.

That is the Hancock case. The Executive Committee of Foreign Missions decided that it would not be for the best interests of the work in China for them to return; and that it would not be a wise use of the money of the Church to make further experiment in this case. So, with assurances of Christian esteem for this devoted couple, the Assembly with an all but unanimous vote sustained the Executive Committee in the decision which they had reached in the matter.

* * * * *

While the Professor (of one of our Seminaries) was reading the report of the Standing Committee on Foreign Missions relating to the Hancock matter, which report was a literary gem as well as a wonderful handling of the subject, he spoke of something as being "unescapable". A fine young brother in the back of the church: "Mr. Moderator, does he not mean to say '*in*escapable'?" The Professor: "Mr. Moderator, if the young brother will consult the Dictionary, he will find that either is correct. Mr. Moderator, it now reads 'unescapable' with 'inescapable' in parenthesis."

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Training School at Austin Seminary—Normal School at Montreat.

I class these subjects together, because they involve a principle which occasioned very earnest discussion and involve the whole question of the relation of the General Assembly to Educational Institutions.

An overture came from Texas asking for the establishment of a Training School at Austin Seminary. This was answered in the negative by the Standing Committee on the Assembly's Training School. Several overtures asked the Assembly to take over the management of the Normal School at Montreat as an Assembly institution. The Bills and Overtures Committee answered this in the negative. The Assembly adopted

the recommendation of the Bills and Overtures Committee, while it granted the request from Austin in general terms, and appointed a strong Committee representing all the interested institutions to bring to the next Assembly a policy for the Assembly to follow in such matters.

The arguments were pointed and the issue was plain. On one side it was stated that it would be most unfair to build up a great and useful training school in a remote part of the Assembly, and deny a similar privilege to another section a thousand miles away; that the claim that it is sometimes difficult to place all the graduates of the present institution ignores the fact that such an institution in the far Southwest would develop a demand for its product, as well as inspire young people to attend its classes; on the other hand, the plea was made that the school at Richmond is not adequately equipped yet, and this should be done before another school is attempted; that the Richmond School is sufficient for the present needs of the Church.

The discussion went deeper into the matter when the position was taken that the Assembly has no business to own or control any educational institution; that it has declined to own or control a Theological Seminary, except to exercise veto power over election of professors, and to offer advice to governing boards; that it has fixed the educational unit as the Synod; that it is appropriate for Synods in an area of common interests to unite in the ownership and control of Theological Seminaries, Colleges, and Orphanages, as they do now, and *Training Schools;* and there is nothing in the character of a Training School which warrants making an exception of it.

The action of the Assembly on these matters, and in the light of the discussion, was by a strong majority in favor of recognizing the right of any section of the country that desires the benefit of a Training School for lay workers, to establish such a school, and that it should be established and supported by the interested Synods. It was recognized in the discussion that each of our Theological Seminaries has a natural right to encourage the establishment of a Training School alongside of the Seminary, and that the name of the Assem-

bly, and the benefit of a share in the Assembly's budget, should not be the peculiar privilege of one such institution, but if granted at all, should be a privilege common to all.

Canadian Delegates.

The General Assembly had most engaging and refreshing evidence that interest in church matters in Canada is keen. We had two stalwart and vigorous fraternal delegates from the land of the maple leaf and snow: Dr. Laird from the United Church of Canada—a union of Methodist, Congregational and Presbyterian people; and Dr. J. K. Fraser from "The Presbyterian Church of Canada".

An interesting and breezy discussion arose as to the use of the title, "The Presbyterian Church of Canada"; Dr. Laird asserting that by reason of the votes of congregations, presbyteries, synods and Assembly, those who went into the United Church of Canada carried the name with them, and that this is confirmed by act of the Dominion Parliament, with notice that no other body can claim or use the title "Presbyterian Church of Canada".

Dr. Fraser claims for his side that the ecclesiastical voting was only an apparent majority of the Presbyterians of Canada; and that the act of Parliament in forbidding the use of the name to the remaining Presbyterians is unconstitutional, and therefore they ignore it, and defy the United Church to take it to the Privy Council (the Supreme Court) and have it tested. The United Church people assert that it is constitutional, and they dare the continuing Presbyterians to test it before the Privy Council! There you have it.

Anyhow, these strong and most interesting men made a fine impression on the Assembly, and added much to the life of its sessions.

The Assembly gave expression to most cordial appreciation of their presence as fraternal delegates, but concluded not to set a precedent of making an annual exchange of delegates.

Dr. Dobyns said it is evident that the believers at Jerusalem were Presbyterians, for when they heard that the Gospel

had broken out in Samaria they appointed an *ad interim* Committee, composed of Peter and John, to go down to Samaria and see what it was all about, and to report back to Jerusalem; but it is doubtful whether the believers at Antioch who sent out Barnabas and Saul were Presbyterians, for there is no record that any one objected.

How Not to Invite the Assembly.

Selecting the place for the next meeting of the Assembly is always a high spot on the calendar. Sometimes carefully prepared "spell-binders" are sent to marshal all the business, social, historic, climatic and other data before the commissioners. This was done by the pastor of the Presbyterian Church in Eldorado, Ark. With all the unction of a Florida real estate agent, he pictured the rise of that favored town from an obscure little village to a magic city, whose glory could be expressed only in thousands of tons of freight, millions of gallons of oil, and staggering statistics of undreamed of comforts awaiting the happy commissioners of the 1927 Assembly. He got the Assembly, but his speech had nothing to do with getting it.

Dr. Anderson frankly acknowledged that he wanted the Assembly to meet at Montreat next year, because it would give him fine leverage in raising the money for the completion of the new Montreat Inn, where the commissioners would be housed.

Dr. Mack extended the invitation to come to Charlottesville, Va.; and his charm of manner, coupled with an alluring recountal of all the beauties of that wonderful section, and reminders of the inspiration which the commissioners would receive from the many nearby places of capital importance in Presbyterian history, made one feel that he could understand the sentiment of the tidewater section of Virginia in the good old days, that heaven was "somewhere up the Jeems River". But Charlottesville ran one, two, *three* in the voting.

What was wrong in these invitations? And why did the Assembly go to Eldorado? The way not to invite the Assem-

bly was illustrated by Eldorado and Charlottesville—by telling what a wonderful place such a community is, and how favored the Assembly would be if it could meet there next year.

Montreat wanted it for the financial aid it would bring to the building program there. This was frankly stated; but it misses entirely the spirit and purpose of an Assembly meeting so far as the *place* is concerned, which is to meet *where the Assembly can do the greatest good.* That is why they decided to go to Eldorado—because it is a portion of the Assembly which needs encouragement and deserves whatever advantage an Assembly can bring to it; and Eldorado was fortunate in surviving the speech made in its behalf.

The Continuing Assembly.

Just before the adjournment, on the closing day of the Assembly, attention of the commissioners was called to the fact that our Constitution is changed in the New Book of Church Order, so that an Assembly does not dissolve, as they did before 1925, but adjourns only; and that it can be called to meet again if occasion should arise before the date set for the Assembly of 1927. This carries with it the privilege and responsibility of a peculiar relation of all the commissioners to all the executive agencies of the Assembly. It should assure a great bond of prayer as we daily bring all these interests to the Throne of Grace. The Moderator has sent a most appropriate reminder of this situation to the members of the Assembly.

THE PRESBYTERIAN CHURCH AND THE NATION.

By Rev. Clarence Edward Macartney, D. D.,
Pastor of Arch Street Presbyterian Church, Philadelphia, Pa., and Former Moderator of the Presbyterian Church in the U. S. A. (Northern).

[The year 1926 marks the 150th anniversary of the Independence of the American Republic. No doubt many ministers will preach during the year on the debt America owes to Presbyterianism. Dr. Macartney's address is informative and inspiring. This address was delivered June 1, 1926, before the 138th General Assembly of the Presbyterian Church in the U. S. A., meeting in Baltimore, Md.—Editor.]

"There is a tide in the affairs of men, a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. . . . For my own part, of property I have some, of reputation more. That reputation is staked, that property is pledged, on the issue of this contest; and although these grey hairs must soon descend into the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country."

These words, spoken by John Witherspoon in the Continental Congress before he affixed his signature to the Declaration of Independence, voiced the sentiment of all Presbyterian ministers when the struggle for independence commenced. The clergy of the Episcopal Church naturally sided with the Crown and, with a few notable exceptions, such as Bishop White, were adherents of England. Of the six Wesleyan ministers in the colonies, all but Asbury returned to England and shared Wesley's views concerning the revolt of the colonies. But we know of just one Presbyterian minister who either prayed or fought for the British cause, and he was suspended by the Synod of New Jersey. The Tory rector of Trinity Church, New York, Dr. Ingles, wrote in 1776: "I do not know one Presbyterian minister, nor have I been able after strict inquiry to hear of any who did not, by preaching and every effort in

their power promote all the measures of the Continental Congress, however extravagant."

This unanimous support of the Revolution had some relationship, no doubt, to the Presbyterian dread of the Established Church. The Presbyterians who had come to the Colonies were the natural inheritors of a conflict with King and Crown. King James I, at the time of his struggle with the Presbyterians, declared that "a Scottish Presbytery agreeth with the monarchy as God with the devil." The Presbyterians of the new world seem to have lived up to this reputation and rejoiced when the hour for combat struck. The part our Presbyterian forefathers took in the deliberations of the council chamber and in the operations in the field was not exaggerated by Horace Walpole when he said in the House of Commons: "There is no good in crying about the matter. America has run off with a Presbyterian parson, and that is the end of it."

Were not the book of history, wherein are inscribed the mighty acts of Calvinists, open before us, it might be thought that Calvinism, with its doctrine of predestination, would have a restraining effect upon political revolt, and influence men to acquiesce in tyrannical government as their appointed lot. But practically it has had the very opposite effect. The effect of Calvinism, wherever it has taken root, has been the establishment of free representative government and the liberation of men. Wherever the Calvinists have gone they have been the relentless foes of ignorance, superstition and despotism.

In the words of Froude's tribute: "It (Calvinism) has been able to inspire the bravest efforts ever made by man to break the yoke of unjust authority. When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded with a smile or a sigh; when emotion and sentiment have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there was any difference between truth and lies, the slavish form of belief called Calvinism has borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence, or melt under enervating temptation."

Since two-thirds of the three million inhabitants in the Colonies at the outbreak of the Revolution were Calvinists, and nearly one-third of Scotch and Scotch-Irish descent, we may say in truth that the establishment of the American Republic was a great achievement of Calvinism. That must have been what Ranke meant when he said that John Calvin was the virtual founder of America.

Presbyterianism has profoundly influenced the nation because of the great ideas back of it. Presbyterians put the iron of Calvinism into our nation's life so successfully that the deluge of foreign races and ideals and religions has not yet been able to obliterate the traces of the handiwork of men who "abhorred as no body of men ever abhorred all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it".

It would be impossible to overestimate the deep impress of Presbyterianism upon American life. The makers of the nation were Calvinists. An index to that influence is the roll call of the Presidents of the United States, showing that of the thirty Presidents, nine of them, including the two Presidents of the Dutch Reformed Church, were Presbyterian in adherence, descent or church membership. These are Jackson, Polk, Van Buren, Buchanan, Lincoln, Cleveland, Harrison, Roosevelt, Wilson. A roll call of the Justices of the Supreme Court, United States Senators and Governors of the commonwealth would show in like striking manner the deep mark which Calvinism has scored on our national life.

In the great crisis of the American Civil War Presbyterians were arrayed against Presbyterians. The sons of the Presbyterians of Pennsylvania and New Jersey, of Virginia and the Carolinas, who fought the Revolution through to a successful issue, now found themselves in mortal combat. One reason that the Civil War lasted so long was because on both sides there were so many Presbyterian statesmen, generals and privates in the ranks. The part that the Presbyterian Church played in the final issue is best described in the words of the Hon. James S. Cothran, of South Carolina, who, speaking at the Centennial Assembly of 1888, said: "It cannot be denied

that its bloody issue was in large part determined by the stern and violent patriotism of the Presbyterians of the prevailing section."

There are two monuments on battlefields of the Civil War which tell the story of Presbyterian fortitude on either side. The one I saw on a summer's day in a quiet grove of trees at Appomattox Court House, where the curtain fell on the Confederacy. The monument is to the memory of North Carolina troops, descendants of the Presbyterians of Cowpens and King's Mountain. It bears this inscription:

"First at Bethel. Farthest to the Front at Gettysburg and Chickamauga. Last at Appomattox. 5,012 North Carolinians paroled at Appomattox. Military population, 115,359. Troops furnished, 127,000."

The other monument I saw on an August afternoon on the banks of the little Antietam, where an atonement of blood was made for the sins of the guilty nation. It is a monument to the famous Roundhead regiment, made up of psalm-singing Presbyterians from Western Pennsylvania. With his rifle across his shoulder, his back to the Antietam, his brow high and lifted up, that bronze figure of the Roundhead sums up and symbolizes that moral earnestness and faith in God which fought the Civil War to a successful issue.

Threescore and five years have passed since our Zion was disrupted in the Civil War. But the presence today at these commemorative exercises of a distinguished representative of the Presbyterian Church in the U. S. (Southern) bears witness to the fact that, although the two Churches are not yet one, the lines which separate no longer alienate. We can say today that the Lord hath made the wrath of man to praise Him, and the remainder He will restrain. As when the two cliffs of a mountain, cleft by some convulsion of nature, stand facing each other with scowling and barren countenance, but ere long are draped with vegetation and festooned with flowers and graced with silver cascades, so our two Churches today, once facing each other in anger and distrust, now display towards one another only the features of fraternal affection and mutual good will.

A State is greatly influenced by its schools and colleges. Next to the moral earnestness which Presbyterianism gave to our national life, the American nation is indebted to the Presbyterian Church for the way in which it has trimmed the lamp of learning. Like the Calvinists who founded Harvard University, the Presbyterians of our pioneer days feared to leave to the Church an illiterate ministry. Therefore they founded their academies and colleges, and when they went into the wilderness carried with them not only the axe and the rifle, but the spelling book and the Latin grammar. The schools and colleges of the Presbyterian Church have blazed a trail of knowledge and light from the Pennsylvania forests to the waves of the Pacific. This emphasis upon education has not only furnished leaders for the State, but it has preserved the Church from superstition and bigotry. The Presbyterian Church never

> "Dreads the skeptic's puny hands,
> While near her school the church spire stands;
> Nor fears the blinded bigot's rule,
> While near her church spire stands a school."

But the great service of a Church to a nation is not its witness in council or battlefield, nor its contribution to education, but what it does for the moral and spiritual life of the people. The greatest event in the religious history of America was the Great Awakening of the middle of the eighteenth century and the Great Revival of the first decade of the nineteenth century. The nation still draws on the immense spiritual capital which was stored up in those outpourings of Divine grace. The peril of the Calvinistic Churches has always been a drift towards formalism and Unitarianism. The Great Awakening and the Great Revival saved our Churches from such a fate. The Great Awakening began in 1728 and its flames burned until 1744. Jonathan Edwards and the Tennents and Whitefield were sons of thunder in that mighty shaking. It split churches, as did the later revival, but it left behind it, as did the second revival, something more important than organic unity—a love for Christ and consuming zeal for His kingdom.

At the opening of the nineteenth century religious life was at a low ebb in the new nation. The struggle with the forces of nature was turning men's thoughts away from the supernatural. The labor for the bread which perisheth was making men forget the Bread of Life. French rationalism and infidelity were rampant in the land. The Legislature of one of the States, Kentucky, had abolished prayer to Almighty God. The reports of our own Assemblies and of other Church convocations reveal a deep anxiety for the spiritual condition of the nation and the Church. Ministers confessed that their hearts were as dry as Gilboa and the resources of their minds exhausted.

Then, in the solitudes of Kentucky, in the hills of Western Pennsylvania, and in the mountains of Virginia and Carolina, there suddenly burst forth the flames of the Great Revival. The preaching of the Word was with power and the demonstration of the Holy Spirit. Ordained ministers could not satisfy the hunger for the Word, and illiterate frontiersmen, and little children lifted upon men's shoulders, preached to wondering thousands. In every town and settlement sinners were convicted and called upon God for mercy. Thousands fell to the ground in the camp meetings or in the fields and highways as if they had been felled by some awful unseen Hand. The churches were not sufficient for the multitudes, and the throngs resorted to the wilderness where the leaves of the forest shook with their fervent psalmody and sons of thunder called upon men to repent and make straight in the wilderness a highway for our God.

Ere long the flames began to subside. But a mighty work had been done, never to be undone. The nation was saved from barbarism and irreligion, and the Church from apostasy and unbelief. Instead of a godless, materialistic civilization being built up in the east and the southwest, there was founded a civilization which, with all its crudities and shortcomings, was rich in the fear of God, the only solid foundation of those nations which endure. Those great movements of grace gave the Churches the study of the Bible, the prayer meeting and the evangelistic meetings. There was born the missionary

movement, the agitation against slavery, and the temperance reform. "It wrought in fact a social revolution, whose extent is hidden from us by the fact that we have always lived among its results and do not realize with what a price they were bought for us."

These are some of the achievements of the past. But, however pleasant it may be, we must not sit too long beneath the shade of our genealogical tree and rejoice in the work of our Church. We must gird up our loins for the task of tomorrow. If the nation needed the Presbyterian Church in the days of the Revolution, in the great movement towards the west in the nineteenth century, and in the throes of fratricidal strife, none the less does it need our Church today, when prosperity has dulled the soul and dimmed the eye of the people, when a flood of those who know not our speech or our faith is sweeping into the remotest corners of the land and the moral standards of the Christian religion are openly violated and flouted.

One hundred and fifty years of Presbyterianism in the nation are worth commemorating today because the Presbyterian Church of the past was a Church which believed that the Bible was the Word of God and was not afraid to say so to all men; a Church which knew the difference between the Gospel of redeeming grace and "another gospel which is not another"; a Church which has ever been quick to detect the poison of Satan when disguised in the sweet syrup of some alleged reinterpretation or hypothesis, and fearless to spew it out; a Church whose children were trained at a family altar and which remembered the Sabbath day to keep it holy.

Let the Presbyterian Church depart from these grand truths and sacred customs, and one hundred and fifty years hence its tercentenary will not be worth commemorating. But let it abide true and faithful to Christ and the Scriptures, let it stand as a Church which witnesses to the everlasting Gospel of redeeming love, and one hundred and fifty years hence they who stand in our place to tell the story of the Presbyterian Church and the nation will have a story to tell, not less, but more glorious than that which we try to tell today.

WHAT IS THE GOSPEL?

By Rev. John Allan MacLean, Jr.,
Pastor Ginter Park Presbyterian Church, Richmond, Va.

For his own satisfaction, and in order to induce the members of his congregation to do some thinking for themselves, the writer* propounded this question to the members of the Presbyterian Church of Greenwood, S. C. The words, "What is the Gospel?" were printed on the top of the last page of the bulletin, the remainder of the page being left as blank space for writing the answers. The pastor explained his purpose to the congregation at a regular morning service, and requested the co-operation of those present. One hundred and five replies were promptly written and collected. These statements were carefully studied, analyzed and classified by the pastor, and formed the basis for a sermon on the following Sunday. The raising of the question and its discussion created keen interest and seemed to put the people to thinking for themselves. Some of the answers were rather surprising. Perhaps they were most remarkable for their great variety. On the whole, the practical experiment was rather illuminating and suggestive, and it is thought that the result may be interesting to others, especially ministers.

In order that such a test may be properly evaluated, it should be said that this congregation of 650 members may be considered fairly typical of Southern Presbyterianism. It is homogeneous, spiritually, racially and theologically. Another enquiry, conducted some months ago, as to the kind of sermons or preaching which the people considered most helpful and necessary, revealed that only two persons were seriously interested in such things as "modernism", or considered its discussion important. Located in a section of South Carolina where

*When writing this article the author was pastor of the Presbyterian Church at Greenwood, S. C.

Presbyterianism has long been established, the church has had a succession of ministers who were trained by our own institutions and who were in sympathy with our standards. Perhaps it will not be improper to state that immediately preceding the present pastorate, which has continued for only a little more than three years, the pastor for fifteen years was a man who is recognized all over the General Assembly as a great Bible preacher and teacher of theology. Eliminating the present pastorate, therefore, which has hardly continued long enough greatly to affect this enquiry, it may be said that the congregation has enjoyed the best advantages afforded by Southern Presbyterianism.

Analysis of Answers.

A thorough examination of the one hundred and five statements discloses the fact that they naturally fall into certain groups or classifications. Possibly seventy per cent of them could be classified under five or six headings, although there is a great variety of ideas, even in the same groups. The order of the following groups is according to the number of answers included in each. The paragraph headings, in parentheses, are the writer's. The quotations are literal. It is suggested that the question, "What is the Gospel"? be read with each answer.

1. (The Gospel is God's plan of salvation, through Jesus Christ.)

Thirty answers fall into this group, some of them being as follows: "God's way to save sinners"; "Glad tidings of salvation through Jesus Christ"; "Salvation in this life, as well as the next"; "The truth in reference to man's salvation"; "Revelation of God's plan of salvation"; "Salvation for all men." *Salvation* is the underlying idea.

2. (The Gospel is the revelation of God's love.)

Nine or more replies fall into this group, illustrated by the following: "God-Love"; "God is Love"; "What God's love is to me and my love to God"; "A message, teaching the love of our Lord Jesus Christ to mankind"; "God's message of love

to sinners"; "God's love and mercy, shown through Jesus Christ's life". *Revelation* seems to be the thought uppermost in the minds of these writers. Note that to all, it is a revelation of *love.*

3. (The Gospel is a way of life.)

To eight persons, the question suggested the following answers: "The Gospel is the right way of living"; "The Gospel is God's revelation of how we should live ourselves and treat our fellowmen"; "A light to guide us"; "The Golden Rule", etc. These people were thinking of *conduct,* or *service.*

4. (The written Gospels.)

Seven answers referred to the written Gospels, or the Bible, as, for instance: "The Gospel is the Word of God"; "The Bible"; "Matthew, Mark, Luke, John"; "The Gospel is God's Word", etc. To these people the query suggested primarily the actual *written Gospels* or the whole Bible.

5. (The spoken evangel.)

Several young people indicated that they had a conception of the missionary, militant Gospel by such statements as "The Gospel is the preaching of Christ"; "The Gospel is the teaching of God's Holy Word, brought to us through men of the faith"; "The Gospel is the teaching and preaching of the life of Jesus, His love for us, and the life He died, that we might live". (The last quotation is from a boy who had recently decided to be a minister.)

The spoken, *preached evangel* was first in the consideration of the fifth group.

Unclassified Answers.

It is impossible to classify or group, even loosely, the remaining forty-five answers to this question, "What is the Gospel"? One is impressed with the remarkable variety developed, each suggesting a different conception, shade of meaning or emphasis. From these the following are selected (italics are those of their authors): "The Gospel is the *joy* of Christianity"; "The Gospel is something that makes life worth while"; "The Gospel is the *light of my life";* "John 3:16";

"Jesus Christ"; "*True* teaching of the Bible"; "Love to God, my life to enjoy God, and hope of a home in heaven"; "Jesus Christ and Him crucified".

Two answers will be recognized as expressions of different experiences of the meaning of the atonement: "The Gospel is Jesus Christ crucified and His blood applied to our hearts"; and, "The Gospel is the 'Good News' of how Jesus went about doing good and showing God's love for us, thus winning us to be 'at one' (atonement) with Himself and the Father, and like Him to go about doing good to all". It is improbable that either of these writers understood that they were expressing well-defined theological "theories" of the atonement.

One reply, signed "Elder", read as follows: "Not an exact answer of the above question, but of what we mean by preaching the 'pure gospel': preaching of the old-fashioned kind, that is 'fundamentalism', as opposed to modern ideas, where doubt has crept in; what has been called preaching of 'hell fire and damnation', as well as of God's mercy and love." (It was perhaps significant that in this reply the author originally closed his answer with the word "damnation", later changing the period to a comma, and adding, in small letters, inserted above, "As well as of God's mercy and love".)

Comments and Conclusions.

After making allowance for the ordinary layman's difficulty in formulating and clearly expressing his religious convictions and ideas, the foregoing analysis suggests certain conclusions. Let us consider first, and rather briefly, those which it is thought may be interesting, especially for preachers:

1. No two people have exactly the same idea as to what is meant by "The Gospel".

2. In a homogeneous congregation, composed of people of the same theological training and predilections, there will be many *widely* different conceptions of the meaning of the term.

3. Preachers and Sunday-school teachers and others are not as efficient as they might be.

4. While a few laymen have definite convictions and con-

ception of Gospel truth, possibly thought out for themselves, the average church member has a very indefinite idea of the meaning of the term. With many, talk about the "pure Gospel", "old-time Gospel", etc., is probably the expression of a vague uneasiness, suggested by discussions in newspapers, magazine, etc., or may be due to inertia, more temperamental than spiritual, resulting in unwillingness or reluctance to face any suggested innovation.

5. Need for declaring the "whole counsel of God", giving to every phase of Gospel truth its proper emphasis, and of having a carefully planned program of teaching and preaching.

Dr. A. J. Gordon, of Boston, delivered an address at the Northfield Conference, entitled "The Recurrence of Doctrine", in which he described Truth as being in the form of a circle, and he then represented the circle as constantly revolving. By this figure he illustrated the idea that at one time in the history of the Church one particular doctrine was especially prominent, while at another time another doctrine would be more prominently presented to view, and while all truth at all times is binding in its force and should in right proportion be presented, yet he said that there were certain great doctrines of truth which, at the time of their prominence, should be especially declared unto the people.

6. A possible reconsideration and determination of the *relative* importance of a knowledge and apprehension of the fine points of doctrine. How far is the knowledge and understanding of doctrine related to faith in Christ, service of Christ and Christlikeness of character? While believing that the character of an individual is largely the expression of his views and convictions, it is interesting to this writer that it would be utterly impossible for him to connect the answers given in this test with the individual Christians who wrote them. And that is true, notwithstanding the fact that he is the pastor of all these persons, and strives, to the best of his ability, to serve faithfully as such. Except where definitely indicated by signature or handwriting, not one single answer suggested the identity of its author. Are heart responses to

the love of Christ and spiritual kinship with His Spirit as important in apprehending truth as is the intellect?

7. What bearing has such a test as this upon the question of tolerance? If, in the providence of God, people are so made that they respond quite differently to the same presentation of the Gospel, where there is no zeal for such differences, but a rather earnest desire to know the truth, and a strong inclination to accept what they are taught, with faith in the teacher, should we not be slow to sit in judgment upon others, whether laymen, ministers or churches, because they hold different views from ours, even though the differences be much greater? Or, on the other hand, does this apparently natural tendency to deviate from a standard suggest the necessity of insisting on a more or less rigid and fixed interpretation of the Gospel? How far are ministers justified in encouraging an individualistic interpretation of Gospel truth? What significance, in this connection, has the fact that Jesus said different things to different individuals, although He was seeking the same result in each case? Why did He say to Nicodemus, "Ye must be born again"; to the Rich Young Ruler, "Sell all that thou hast and distribute to the poor"; and, to the woman, taken in the act of adultery, "Go, and sin no more"? In after years the Gospel probably meant different things to each of these persons.

General Conclusions.

Having made the above observations, especially for ministers, four or five other and more general conclusions are suggested by this enquiry and its results:

A. The meaning of "the Gospel" to each individual is really his *personal reaction to it.* The same question, presented to people who have been taught the same truths, elicits widely different responses. Abstract truth is moulded into the form and shape of the individual who accepts it, depending upon the individual's distinctive characteristics. While differences in conceptions of Gospel truths are in part the result of the way in which those truths are presented, they are also, and

largely, dependent upon the way in which those truths are *apprehended.* This apprehension of truth, of necessity, will vary with individual needs, experiences, environments. Inevitably, therefore, we must expect a great difference among people who are racially, mentally, culturally different, even though teachers and pupils are making an earnest and faithful effort to present and to lay hold of the pure Gospel. Unless a standardized type is to be developed, which seems neither probable nor desirable, these differences will continue and should be accepted as natural and, more or less, permanent, at least for a long time to come.

This idea that the meaning of the Gospel to each individual is really his personal reaction to it, is borne out, even where the Gospel is preached by Jesus Himself to His chosen disciples. While inspired by the Holy Spirit, it would nevertheless seem that the authors of the written Gospels set down those incidents and words of Christ which most appealed to them, and to which they had their strongest and most lasting reactions. The fact that the writers do not describe the same incidents or state the same truths in exactly the same form or words does not detract from, but adds to the value of the Scriptures. The Gospel *according to* John appeals to one type of men, the Gospel *according to* Luke to another. The Gospel, as delivered by Christ to Peter, becomes Petrine, or to John, becomes Johannine, and as revealed and interpreted to Paul by the Holy Spirit, it becomes Pauline. If the human element plays its part even in the divinely inspired and controlled Gospels and Epistles, it is to be expected that it will play a larger part with those who lack some special inspiration.

B. The Gospel provides for all of the spiritual needs of the individual. It is very comprehensive and means many things. While each individual Christian may not expect to appropriate all of these Gospel truths to an equal degree he should have some experience of them. If to one member of this church the Gospel means only "Salvation from sin", there are those in the same congregation to whom it means also "The love of God", a "Way to Life", "Light and Joy", and many other things. It is possible to be sincere and earnest and loyal and

yet be without a well-rounded Christian experience. Such a misfortune may be the result either of a poor, attentuated or distorted presentation of the Gospel, a failure of the preacher to declare the whole counsel of God, or it may be due to a bigoted, prejudiced or indifferent response.

Here, we have suggested, at least one reason why creeds are of real and practical value. A Christian creed is supposed, among other things, to express a composite, normal, comprehensive reaction to an experience of the Gospel. It is a sort of norm, or standard of Christian experience, by which the individual Christian may test his own faith and knowledge, as well as a standard for interpretation.

In making such a test, changed conditions and methods of expression, naturally, would have to be taken into consideration. One individual or a small group of individuals should be very slow to conclude that their apprehension of Christian truth is probably more complete or reliable than that of a great number of people, over a long period of time. On the other hand, it is unreasonable and unbiblical to conclude that the ability of the human heart and head to lay hold of and interpret the truths contained in the Gospel has been exhausted or that the capacity for doing so came to some sudden conclusion many centuries ago.

C. The appropriation and realization of Gospel truth, in individual experience, is, or should be, expansive and progressive. If, in the beginning, and to the largest group, it means salvation from sin and hell, it comes to mean much more. If there are many "babes in Christ" born of fear, or of the desire for reward, there are many full-grown, four-square Christian men and women who are primarily inspired by a warm and ardent love for God, His Son, our Saviour Jesus Christ, and whose chief aim is to serve Him and to lead others to Christ. The rewards of the Christian life become an incident, not an aim in themselves. The study of the motives of religion, as illustrated in the written Gospels, is interesting and suggestive, especially as revealed in the actual preaching of Jesus. He did not disdain to appeal to the fear of an awful hell, when the people to whom He preached were incapable of respond-

ing to any other appeal. Not with the gentle voice of compassionate love did He attempt to warn the stiff-necked, hard-hearted man standing on the brink of perdition. But having made His converts, His patient, tireless efforts in the training of the twelve and others bear witness to His determination to take them out of the lowlands and into the highlands of the soul. As the gardener, by cultivation and care, enriching and watering the earth, brings to beautiful florescence the plant which is growing in poor and arid soil, so did the Master feed and cultivate the souls, minds and hearts of His disciples, bringing them into a full realization of the richness of His Gospel. If there were times when, in order to comfort and inspire His discouraged disciples, He talked to them, in tones of melting love, about the heavenly mansions, there were other times and occasions when He severely condemned them for their selfish indulgence in dreams about first places, when their attention was needed for other things.

D. If the meaning of the Gospel to the individual depends upon and varies with individual experience, so the revelation of the Gospel is made most effectively through persons. If it is interesting to know what the Gospel means to you, it is also interesting to consider what the Gospel, as *revealed through you,* means to others. As the most satisfying and final revelation of God is His Living Word, incarnating and actually demonstrating His written Word, so, today, the most effective way of revealing Christ's Gospel is not by verbal declarations, but by life. If you believe that the Gospel is salvation from sin, have you proved its power by leading a victorious life? If you believe that the Gospel centers in the substitutionary theory of the atonement, are you living an atoning, substitutionary life, in so far as it is possible for man to do so?

E. If the Gospel, as men know it, speak and think of it, is the individual reaction to its teachings, and personal experience of its truths, always it must be remembered that God has given us an absolute standard in the literal Gospel of Christ, as contained in the written Word, incarnated in the Living Word. As the clear water of the mountain spring goes dashing down the mountain's side, and winding through the fields

and plains, on its way to the sea, takes on the color of the soil through which it flows, so the Gospel, as we see it and hear it and interpret it, takes on something of the spiritual and intellectual color of the stream of humanity through which it comes to us. And, as we need to go back to the mountain spring, to see the water in its original and crystalline purity, so also, ever and again, we need to go back to Christ and the Gospel, as He lived and spoke it. And this is as true for generations and churches as for individuals.

BRING BACK THE KING.

"Now therefore, why speak ye not a word of bringing the king back."—2 Sam. 19:10.

By Rev. Emmett W. McCorkle, D. D.,
Rockbridge Baths, Va.

[In the spring of 1926 Dr. McCorkle preached two able sermons in Schauffler Hall, Union Theological Seminary. Many requests for the publication of these sermons have been received. The first sermon on "Bring Back the King" is herewith published. The second sermon on "Israel's Hope" will, we hope, appear in a later number of THE REVIEW.—Editor.]

Has Modernism shot its bolt? It looks as if the pendulum is swinging in the other direction. The wave of Radicalism seems to be receding everywhere, in State as well as Church. Hence the call to enthrone the king, 2 Sam. 19:10, 11, 12, 13. Just now God's people should hear in thunder tones the clarion call, "Why say ye not a word about bringing back the king?" As when David was almost dethroned, so now, when Christ's throne is the center of attack, there is a united effort on the part of God's people to pierce the center and crush the staggering flanks of the enemy and place the king on his throne.

1. *We Enthrone the King When We Establish the King's Ethic.*

And because the King's standard is the only hope of this poor world. In the welter that came after the recent reversion to paganism it seemed as if might was about to take the place of right, as if the rule of gold would be substituted for the Golden Rule. It was said that Christianity had broken down, while, the truth was, only those who professed it had broken down. Russia, one of the most religious nations in the world, was paralyzed and the anarchy of wrong overthrew the right. Then came the deluge. The virus of Bolshevism, with its deadly infection of lawlessness, reached our shores. The gospel is the only specific for this cancer. The conflict between capital and labor was accentuated and aggravated. The only remedy was pointed out by the heir of the greatest fortune on earth when he declared that the only hope of bridging the chasm between capital and labor is by injecting a new spirit into their relations—the spirit of justice and brotherhood. The very ethic of that King who said that "justice and judgment are the habitations of his throne". The brotherhood of that King who said "Thou shalt love thy neighbor as thyself."

Christ is on his throne when his ethic is in home, store, factory and congresses of the world. Even secular papers like the "Wall Street Journal" declare that Christ must come in or the nation will go out. As ever, man is either the master or the victim of his civilization. If the material forces dominate the spiritual, we will go the way of all the nations who have gone down to oblivion—not for lack of wealth, but for the lack of moral health. If Christ were here today, as he is, he would say to the merchant, "Go bring thy ledger," as he said to the woman, "Go bring thy husband." Christian people are denounced because we are too comfortable, but if Christ is on his throne, we will not forget the comfort of the other fellow.

Aside from the King's ethic there is no basis for morality. Without that the moral standards change with every ten degrees of latitude. That is why the Japanese Commission de-

clared that there is little evidence that the Christian religion is regarded as important by most of the people. The work of our missionaries is being undone abroad by our lack of Christ in everyday life in the home. We are long on the precept, but short on the practice. It is not what we say, but what we do. What does God require of us, but "to do justice, to love mercy and walk humbly with God"?

This is the only gospel that offers to the world a perfect ethic, "Be ye perfect as your Father in heaven is perfect."

II. *We Bring Back the King When We Bring Back His Evangel.*

Anti-Christian philosophy has entered lecture room and pulpit. The stream is poisoned at the fountain head. The Goths and Vandals that attack God's church and word are bred at our firesides. Some teachers would gain a reputation for originality, by the unquestioned adoption of the latest radical theory. In some quarters the King's divinity is obscured. In others it is openly denied. The cry is "Back to Christ", but back only to his life and not to his crown of thorns or cross of blood. Too often God's own people are ready to espouse the vagaries of any new cult, or to take their views of the gospel from the modern novel. That splendid truth, "The word of God, the only infallible rule of faith and practice," has fallen into contempt. The purpose of the King's preincarnation was *revelation,* the purpose of his incarnation was *atonement.* These two, the buttresses of his evangel, are the center of attack today. We can bring back the King by preaching the word of the King—that word which "holy men of old spake as they were moved by the Holy Ghost". This evangel is a *thus saith the Lord.* That was in Paul's thought when he said, "Though we or an angel from heaven preach any other gospel, than that we have preached unto you, let him be accursed." Phillips Brooks' pulpit in Boston was the throne for the evangel of the King. His statue, hard by the old church, reveals the reason. The Saviour, the King himself, is represented as standing by the preacher with his hand on

his shoulder. He gave the message of the King because he spoke the word of the King. "If I speak not according to that word, it is because there is no light in me." We bring back the King when our souls are stirred with the truths that cluster about Sinai and Calvary—sin, ruin, man's redemption, heaven and hell. Martin Luther, John Calvin, John Knox and John Wesley came with the good news of the prophet's evangel. It was as Carlyle said, a resurrection from the dead.

Some one said if we do not adapt our message to the new era, the church will cease to be an efficient force in the world. Does any other gospel raise the dead, as in China, India or Africa? Does the new gospel help man to be less brutal, less hypocritical or less greedy? What has it done to lessen the appalling wickedness that is threatening like some foul weed to poison the whole earth? Has it enabled mankind to recover its senses, its manhood, or rescued its soul when withered with lust and passion? Look at Harold Begbie's *Twice Born Men* and see there the new evidences of Christianity, the Acts of the Holy Ghost. Man longs for something that will bring him nearer to God. He is a sinner and needs a Saviour. The King's evangel is a Saviour for lost men and women. Not that of social service or socialism, or science or philosophy. The pulpit that "dispenses with" the great gospel for these flimsy substitutes makes a fatal mistake. The minister who, after reading a book or two on industrial problems, enters his pulpit with a patent medicine warranted to cure the social unrest, will neither minister to the welfare of his congregation or to his own reputation. But the man who sees in the principles and spirit of Jesus Christ the solution of all social and political problems, because all social and political problems are moral and religious problems, and who can interpret and apply to the present needs the principles of Jesus Christ and can impart to his people the spirit of Jesus Christ, will do more than any other individual in the community can do towards creating the soil out of which the ideas of a new democracy must grow, and by which the institutions of a new democracy must be inspired.

The world needs today as never before the same evangel of

repentance with which Jonah entered Nineveh, the same that John carried when his hoarse voice rang out on the banks of the Jordan, the same that fell from the lips of Jesus when he cried, "Repent, for the kingdom of heaven is at hand." A changeless gospel, for a changing world with the age-old need of sin, the sinner and salvation. The man that is the embodiment of that gospel will bring the King back because he will radiate Christ and men will see Christ in his face, and in his tones, and the beauty of such a gospel will make an irresistible appeal.

We cannot bring back the King without bringing back the breath of his evangel. There are two kinds of breath with which the flock may be filled—God's breath and man's. The breath of God is health and life and peace to the flock, as the air of heaven on the hills, but man's breath is disease and contagion to them as the fog and fen. They rot inwardly with it. They are puffffed up by it as a dead body by the vapors of its own decomposition. This is literally true of all false religious teaching. But the King's evangel is a healing and conquering gospel. Like that carried to the land of the Goth and Vandal in the first ages by those fired with love for Christ, where stately cathedrals rear their spires, and the battle music of the Christian crusade rang in triumph over conquered races. On the sacred rivers of India, in the dark forests of Africa, along the frozen coasts of Greenland and Labrador, these men tracked a path in blood. When we mount our pulpits let us remember to what a splendid fraternity we belong, and what noble traditions we inherit.

III. *Why Say Ye Not a Word About Bringing Back the King's Dynamic?*

At Pentecost—dunamis. The old divines called it unction. In our time we say power. "The wisdom of God and the power of God unto salvation." The lack of the spirit of power has blocked the way of the church. A spiritual body pervaded and propagated by spiritual forces is the church. In our zeal for mechanics, we forget the dynamics. Just as if the church

were a steel mill, organized and run for dividends regardless of the power so vital to the plant. "Ye shall receive power after that the Holy Ghost is come upon you." "All power in heaven and in earth is given unto me."

We are passing from an individualistic to a communistic era. In Adam Smith's day the individual was the unit. The plant is the unit today. And we are in danger of making the church plant, with its paid experts and institutional features, the unit, leaving out of view the fact that God deals with us as with individuals. Not a word in depreciation of organization. No, no. Not only ORGANIZE, but AGONIZE. As the preincarnation work was revelation and the incarnation work was atonement, so the post-incarnation work of Christ and his people is intercession. We must go to God for a lost world before we can go to a lost world for God. Hence the anaemic condition of the church, neither hot nor cold. We are too fond of the static position of holding the truth and not disseminating it. That is the reason why all self-centered religions die. If the forest fire cannot go on, it goes out. Are we not at ease in Zion? Rich, increased with goods and in need of nothing. When the church was without silver and gold, the lame walked. With all our wealth the cripples lie where they are. What is the trouble? England and the United States are spending millions in changing from steam to electricity. That is the need of the church. She must be electrified. We have the dynamo, but the circuit is broken. The Holy Spirit is quenched and grieved. We have lost the power. But the dynamic returns when the church gets on her knees.

We bring back the king with a prayed down, not a worked up, revival of religion. There is no omnipotence under the sun, but far above all suns hid with Christ in God, love and prayer have the power to lift, to light, and move the world. At the power plant for the city of Mexico, the water is gathered in huge reservoirs, hundreds of feet above the plant. Above rise the perpendicular granite walls circling in a vast horseshoe, over which a hundred Niagaras might have poured. All power in the city and on the rail is measured by the height of the sources among the hills. Let us look unto the hills,

whence cometh our help. "Lift up your heads, oh, ye gates, and be lifted up, ye everlasting doors, and the King of Glory will come in."

Why say ye not a word about bringing back the King? The King is on his throne when the King's Ethic and the King's Evangel and the King's Dynamic are held up to the weary gaze of the children of men.

OUR TRUSTWORTHY BIBLE.

By The Rev. Professor J. Gray McAllister, D. D., LL. D., D. Litt.,

On the Occasion of His Inauguration as Professor of English Bible and Homiletics in Union Theological Seminary in Virginia, May 9, 1926.

In the Bible we hold as our own today we have, it need hardly be said, no ordinary book. Whether regarded from the viewpoint of historical content, or of literature, or of instruction on moral and religious subjects, or of influence upon the life and speech and literature of the races of the world, or of romance in the very preservation of it through centuries of fire and sword, the Bible stands apart from every other book this world of ours has knowledge of. But this, still, is not its chief distinction. It comes to us with an authority and a finality that can be considered nothing less than astounding. It comes to us claiming to reveal, in unique degree, God's character and purposes and our duties and privileges, and freighted, like treasure-ships, with priceless promises and immortal hopes. Has it the right thus to speak? What credentials does it bear? And will these credentials abide the full light of day? The importance of the enquiry and our own personal interest in it will be at once conceded. I shall

ask you to follow me as I attempt to present a succession of facts bearing intimately on the subject.

How is such a question to be decided? Not, let it be said, by any *ex cathedra* utterance of Pope or Church, though the Church of the early Christian centuries had the all-important part of registering and broadcasting the evidence that traced the New Testament books back to the men who were commissioned to write them. Nor is the question to be decided subjectively, each man ruling out of his own consciousness that what suits him is Bible and what does not is not, even though what he rejects (let it be noted) has equal textual authority with what he accepts. This is the tenet of multitudes in the present day, but observe how the principle works out in practice. One man who has never believed in the fulfilment of prophecy anyway (however strong the proof) expurgates the Gospel of Matthew. Another man, who is morally certain that miracles are myths (though he accepts quite without a question the first great miracle of Creation), says that the Gospel of Mark must go. Still another man, one who is chary of the virgin birth of our Lord, has no difficulty in dispensing with the Gospel of Luke. And a fourth man, who prefers not to believe in the deity of Christ, throws overboard the Gospel of John. Get about twenty-seven such men together and allow each man his scissors, and if all collectively accept the judgment of each individually, the entire New Testament goes by the board. Or, reduced to a single sentence, it simply means that each man makes his own Bible. What is truth to his neighbor may be veriest falsehood to him. What binds his neighbor may have no binding force for him at all. Every man becomes a law to himself. Apply that principle to government and you have anarchy. Then there arises this further curious situation. The man who thus subjectively makes his own Bible is about as liable to change on this subject as on any other, so that what may be Bible to him this week may be Koran the next, with the possible result of a whole string of Bibles that have had their day and ceased to be.

The question is to be decided on the ground of *evidence,* both external and internal. Were there the time it could be

shown that all the books of the New Testament were in existence before the year 100 of our era; that these books were written by Apostles or by members of the Apostolic Circle; that these books are trustworthy; that we have trustworthy copies of these trustworthy books; that in these trustworthy books we have Christ vouching for the divine authority of the Old Testament (which disposes of any question as to the authority of that part of the Bible) and promising inspiration to those who were to write for us the New; that in these trustworthy books we have this inspiration either assumed or claimed by those who wrote them; that we have certain of the writers of these books claiming this inspiration for their fellow writers; and that, finally, we have this inspiration claimed for these writers by those who follow them at the very time they are disclaiming it for themselves.

In the limited time at our command I shall ask you to consider with me just one of these topics: the trustworthiness of these New Testament books, and its implication: *Our Trustworthy Bible.* And, dispensing with further introduction, even to the statement of Greenleaf's rules of evidence, let us observe—

As the first element of this trustworthiness, *the absence on the part of the writers of any motive for fabricating these writings.*

Do you recall the North Pole controversy of 1909-10, Commander Peary on the one side and Dr. Frederick A. Cook on the other? Bold headlines in all our papers, receptions to Dr. Cook, banquets, the freedom of proud cities all arranged for, wreaths of flowers bedecking the conqueror—and then Commander Peary broke out of the frozen north and cabled some caustic criticisms of the doctor's way of handling news items about the Arctic Circle; pretty soon the doctor went into retirement; then came a retraction and then a retraction of the retraction. Both men were out for the fame of discovering the North Pole, and it seems pretty certain that one of the two (and the public is apparently quite well convinced which of the two it was) was all too willing to substitute fiction for facts in order to compass that end.

Not so with these writers of the New Testament. The publication of these books could mean to them, at that time, at least, no personal glory and no financial gain. They wrote of One whom the Roman world of the day considered a peasant of a despised and subject land and people. They espoused a Person and a cause held in contempt by the leaders of their own race. They braved financial loss, ceaseless toil, untold privation, bitter persecution, imprisonment, exile, death itself, to send out the glad tidings to the ends of earth. Whatever else men may question, they cannot with justice doubt the whole-souled honesty and sincerity of the writers of these books.

A second element in the trustworthiness of these writings is closely connected with the first. It is *the atmosphere of veracity* which everywhere plays upon these pages. They wear the air of truth. There is in them no evasion or suppression, but uniform and refreshing frankness from the first page to the last. They have no human heroes to glorify or defend. The very opposite, indeed, is true, for, without explanation or apology, they are accustomed to record the severest criticisms of themselves or of their beloved fellow-workers: The ambition of the Apostles for chief places in the Kingdom; their false conception of this Messianic Kingdom until Pentecost changed it all; the unbelief of even Jesus' brethren; the rebuke of Peter by Christ; the denial of Christ by Peter, and that with oaths and curses; the desertion of Christ by all the Apostles; their surprise at His resurrection; the rebuke of Peter by Paul at Antioch; and the sharp contention between Paul and Barnabas over the case of John Mark—was ever book so truthful? We can account for the faithful, matter-of-fact mention of these things only on the grounds that the things mentioned were true and that the purposes of the truth would be subserved by the faithful record of them. What a chasm here between this and so many other books, other books even that have claimed to be divine! It is one of the distinguishing characteristics of the Bible that it speaks the truth in love, in love of the souls of men.

Another element in the trustworthiness of these New Testament writings lie in the fact that *they accord with the geo-*

graphy and topography of those sections of the earth of which they treat.

In reading these pages we are impressed by the fact that we are not in lands of fairies, myths and legends. We are on solid earth, and in places very many of which we may identify today: continents like Asia, Africa and Europe; principalities like Egypt, Palestine, Asia Minor, Italy and Greece; islands like Cyprus, Crete, Patmos and Malta; cities like Jerusalem, Joppa, Bethlehem, Hebron, Rhegium (all but destroyed in the Italian earthquake of 1908), Thessalonica (the Salonika in the streets of which King George of Greece was assassinated March 18, 1913, the Salonika that will go down in history as the eastern headquarters of the Entente in the World War), Smyrna (given to the flames in 1922), Damascus (the scene of fighting in the recent months), Athens (proud of its past but resolutely facing the future), and Rome, still the "Eternal City" and a capital, civil and religious, for millions of the human race; rivers like the Jordan, lakes like tiny Galilee; seas like the majestic Mediterranean; routes of travel and of trade like those which carried the great Apostle over land and sea, through Asia Minor, across the Aegean, through Macedonia and Greece, back to Judea and later across the Mediterranean to years of imprisonment and work in Rome.

The topographical references are equally as accurate and striking. The streets of the little town of Bethlehem, with fields nearby, still lures the feet of countless pilgrims to the birthplace of our Lord. Jerusalem, six miles away, has still its spacious area on which stood the beautiful Temple of Herod, and the sweeping range of the Mount of Olives, where cluster priceless associations from the days of David down to the battle in 1917 that gave Allenby possession of the city. Nazareth, where our Lord was brought up, is still built upon the brow of a hill that slopes to a height of five hundred feet above the level of the lowest street of the town. Our Saviour, on leaving Nazareth, is said to have gone *down* to Capernaum. Of course He did, for Nazareth is about 1,400 feet above sea-level and Capernaum is 700 feet below. The man in the parable went *down* from Jerusalem to Jericho. Of course he did,

for from the crest of the Mount of Olives, 2,700 feet above the sea, one descends in twenty miles 1,300 feet below sea-level and lands in the deepest depression on the globe, deeper by several hundred feet than the famous Death Valley in California. On the outskirts of Cana flows the bold fountain from which, almost certainly, the great water-jars were filled for the first miracle of our Lord. In the Vale of Shechem, you may stand by Jacob's well, seventy-nine feet deep, in the sight of Mount Gerizim, where the Samaritan Temple once stood, and think of the day when our Saviour here conversed with the Samaritan woman and drew for her from a deeper well the waters of eternal life. In Jerusalem you may descend the steep, winding steps that will bring you to the Pool of Bethesda, fifty-five feet long by twelve feet wide, where our Lord bade the impotent man walk home, a well man, and within half an hour be standing by the even larger Pool of Siloam, which once witnessed the joy of a man who looked out upon the world and the faces of others for the first time. A mile and a half away is Bethany, from one of the caverns of which the dead Lazarus came out and back to life; nearer still, just across the Kidron, is Gethsemane, under the great trees of which our Saviour bore in full anticipation the sins of the world; and just over the brow of Olivet, near Bethany again, is the place of His ascent upon the clouds to the better tabernacle and the abiding home and throne. In Athens one may stand within the Old Market, built by Julius and Augustus Caesar, in which Paul reasoned every day with people who spent their days in telling and hearing some new thing; and from "Mars Hill" in Athens one may still look upon the stately ruins of the Parthenon and the other temples on the Acropolis and think of the day when Paul, beholding them in all their glory of gleaming marble and gigantic statues and thronging worshippers, could point to them and declare that "God that made the world and all things therein . . . dwelleth not in temples made with hands" nor is the "Godhead like unto gold, or silver, or stone, graven by art and device of man" (Acts 17:24, 29). Well has Palestine been called "The Fifth Gospel". Travel through the land and you

will find it true to the multitude of geographical references contained in the books of Scripture, whether Old Testament or New. You will find Bible names borne by people you meet and so many Bible names of places you pass or visit that the index to Baedeker reads like a Bible dictionary. But the other lands—Syria, Asia Minor, Southern Europe—have written their Fifth Gospel, too, in direct statements and in a very wealth of incidental and illuminating touches. Every writer of these books uses geographical terms with an accuracy that none would dare dispute. Man after man of them, if living today, would be honored members in every geographical society in which they would accept membership.

Another element in the trustworthiness of the New Testament books is to be found in the fact that *they accord with the customs and institutions of their day.*

In reading these books we are conscious of the fact that, while they were intended for the widest clientele, their setting is distinctly Eastern. We are mainly among Orientals. The form and the furniture of their homes; their caravanseries; their city walls and gates and bazaars; their customs of marriage, divorce and burial; their table customs; their dress; their occupations, for much of the New Testament, at least, are Oriental. We are in the presence, too, of elders, scribes, Pharisees, Sadducees, Herodians, publicans, Roman governors, tetrarchs, priests and Levites and an elaborate ritual within the precincts of the Temple. Then the Acts and the later books bring us into touch with customs of Athens, Corinth, Ephesus, Rome. Yet this is true; that all are faithful to the life of the times as we know it from the best sources of information, Jewish and Roman. And there stands the Near East as witness. You find the dress of the people practically unchanged. You find their homes and their home life, and their occupations, and their manner of conducting them, largely what they were in Bible times. One who idealizes Palestine into a Utopia will be disappointed in a visit to the land; but one who travels through it, Bible in hand, will find testimony everywhere to the truthfulness of the Book.

This leads us to consider another element in the trust-

worthiness of the New Testament books; namely, that *they accord with the history of their times.*

Certain writers who have never lived in our land, and certain others who have, find our dual government, State and Federal, with numerous political subdivisions, not altogether easy of comprehension. But keeping to the channel of American history would be child's play compared with steering a straight course through the intricate and often-changing political seas of the Palestine of New Testament days. I might challenge you here to a memory-test in the rapidly shifting scenes of the Herods assigning their provinces and being deprived of them and of these provinces now directly and now indirectly ruled from Rome. Suffice it to say that there were three radical changes of government in Palestine in the short space of seventy-five years, conditions, be it said, that were even further complicated by the attitude of the Roman emperors towards Palestine and their relations with its rulers.

Moreover, the political changes in other parts of the New Testament world were only less complicated: new provinces added and the old ones changed from Senatorial to Imperial, and then from Imperial to Senatorial, and appointees changing with them. Who but the most accurate of historians could thread his way through this political labyrinth? The New Testament writers do so. Take only one statement from the Gospel of Luke (3:1-2): "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiphas, the word of God came unto John the son of Zacharias in the wilderness." Detailed information in two verses from a historian! Quite a remarkable statement, too, with reference to the high-priesthood. Why *two* high priests? Josephus furnishes the explanation. Annas was deposed by the Governor of Judea about 16 A. D. This did not end his career, however. Far from it, for five of his sons became high priests and this Caiphas was his son-in-law. Deprived of

the office (if a high priest could ever legally be deposed), he still held the power, and held it as a family affair.

Now turn from the Gospel Luke has written to the other and later book, the Acts. If the Gospel was bold in the statement of fact, what of this Book of Deeds? It fairly bristles with references—religious, social, geographical, historical—not in one country alone, but in many countries, and these wide apart in miles and circumstances. It marches from Jerusalem through Syria, Asia Minor, Macedonia and Greece, by land and by sea to Rome. It threads its way through complicated and rapidly changing political conditions—all with the sureness of the master. It gives accurately official titles. Its statements fit into the shift of provinces from Senatorial to Imperial and from Imperial back to Senatorial. It speaks of Gallio and Sergius Paulus as proconsuls residing in Corinth and Cyprus, respectively, when we know they were there. It gives the account of supposedly sane men shouting for two hours, "Great is Diana of the Ephesians," in a theater the ruins of which have been laid bare and concerning a temple which stood as one of the seven wonders of the ancient world. But why multiply the references? Luke is the only historian of Roman days (of modern days, too, no doubt) whose accuracy has been proved at every possible point of testing, and these points have been legion. I do not, of course, compare him with other writers of the New Testament, whose wealth of historic detail is smaller, but whose accuracy is equally as noteworthy and impressive. There is not a man of them, if they were living, who would not be members of every historical society in which they would accept membership.

Another element in the trustworthiness of the New Testament is found in the fact that *these New Testament books accord with each other.*

Here are twenty-seven books, written by as many as eight or nine authors, written in different places and in different circumstances and to different audiences; books that show difference of purpose and of style and independence of treatment—and yet what marvelous harmony! Note the portraits of the Christ, to be later spoken of. Note the varying application

of doctrine, and the development of doctrine, and yet the same abiding truths. Note the multitude of undesigned coincidences in the Gospels when compared one with the other, or with the Acts, and those to be found when the Epistles are compared with the Acts or with each other.

A thousand years before our Saviour came to earth, Solomon's magnificent Temple rose on Mount Moriah in Jerusalem, and in silence, for there was no sound of chisel or hammer. Thus, too, was fashioned another structure. In separated places wrought the writers of these books until, when they were brought together, silently each fitted into its place and there rose to the view of men the spacious, stately, symmetrical temple of the New Testament Scriptures.

Another element in the trustworthiness of the New Testament books is found in the fact that *they accord with the Old Testament Scriptures.*

Here one must be brief when much could be said. Confessedly the Old Testament Scriptures are not complete in themselves. Like the Old Testament dispensation which they enshrine, they look for their fulfilment in something that is to come. Their types must have antitypes; their promises must have fulfilment; their stages of revelation must have further stages that will bring them to completion. The New Testament gives every evidence of supplying what the Old Testament lacked and promised. How marvelously the types and promises and prophecies of the Old are fulfilled in the New! With what impressiveness the orders of Priesthood and Prophecy and Kingdom find their goal in the Christ who as Priest and Prophet and King is portrayed in these pages! With what naturalness the scattered and inexplicable prophecies of the Old Testament meet in the person and the work of this Messiah whose coming and whose traits are narrated in the New! Could one mind have wrought into these pages a record of fulfilments so remarkable and have fitted them so wondrously into the intricate history of New Testament days? If one could not have done this, could eight or nine have done so? We can account for this New Testament record in one way

only: the writers recorded actual events and recorded them with matchless accuracy.

We see another element in the trustworthiness of these books of the New Testament in *the portrait they present of Christ.*

Here are four Gospels, marked by difference of authorship, of purpose, of method, of style, in the word, of independence of theme and treatment, and yet we see moving in majesty through these pages the Matchless One, so presented that words such as man had never spoken fell naturally from His lips and miracles such as men had never dreamed proceeded naturally from the power that dwelt within Him. And yet more wonderful if possible than even His words or His works is His Person, God shining out through the veil of flesh and revealing through the depths of this Divine Word the everlasting purposes and the beating heart of the Father. Who has so spoken since time began? Who has so wrought for men? Who has so lived? Who has so died? Who has taken up his life again by his own power? Who has ascended on high leading captivity captive and giving gifts unto men? One who could invent such a figure is himself more than man. Four who could invent such a figure, working independently and yet producing a harmony as beautiful as it is undesigned—what shall we say? Another has said it for us: "If we have no Christ, then we have four Christs." And do not overlook the fact that the Epistles and all the other writings of the New Testament sketch the same regal Figure, the suffering, the dying, the risen, the glorified, the reigning Lord, and with such naturalness and such evidence of truthfulness that even the unbelieving John Stuart Mill was constrained to observe that "it is of no use to say that Christ, as exhibited in the Gospels, is not historical".

But what is the bearing of it all? Much in every way. It will not do, for example, to assume that the New Testament is inspired and then attempt to prove its inspiration from its pages. This is arguing in a circle. But once show that the New Testament is *trustworthy,* and we may accept every statement it makes as we should accept the statement of a man whose word is as good as his bond. This means that we ac-

cept as true what the New Testament has to say about Christ and the great redemptive purpose that streams through its pages. It means also that we accept as true what Christ had to say about the Old Testament, which He called and appealed to and used as the Word of God; and that we accept as true the inspiration He pledged and gave for the writing of the New Testament. We have, in a word, a Bible absolutely trustworthy and from end to end inspired; God's Book sent through men and coming to us with an authority and an appeal that cannot be set aside. It stands against all the assaults of men unmoved and immovable. It furnishes the warrant for our fullest and most implicit trust and the infallible guide for the living of our lives. It bids us to find here the sufficient answer to life's great questions and, most of all, to behold within its pages, and to follow, the Living Word, the Lord Christ.

BENJAMIN RICE LACY, JR.—THE MAN.

By John Sprunt Hill,
Durham, N. C.

[One of the leading business men of the South, an elder in the First Presbyterian Church of Durham, an active church worker and deeply interested in many philanthrophic enterprises, Mr. Hill is a member of the Board of Trustees of the Seminary and one of its most loyal and liberal friends. He and his good wife, who is a daughter of the late George W. Watts, do not cease to remember the Seminary in their prayers and gifts. We give below a brief outline of the remarks made by Mr. Hill when he seconded the nomination of Dr. Lacy for President of the Seminary at the meeting of the Trustees, May 11, 1926.—Editor.]

It gives me pleasure to second the nomination of Dr. Lacy for President of Union Theological Seminary.

Of course there is only one Dr. Moore, and we need not expect to find a man like Dr. Moore for this position, but I believe that Dr. Lacy will prove a worthy successor to Dr. Moore.

Ben Lacy has a wonderful personality. Everybody down home likes him. The soldier from his regiment will tell you that the "sky pilot" was the most popular man in the outfit. The man on the street will tell you that he is a bully good fellow. All the members of his church sing his praises. Everybody likes to shake his hand and bask in the sunshine of his presence, and he just has a natural fondness for folks. He is distinctly democratic in his sympathies. Service is his watchword and one of the guiding principles of his life. You always find him on the "firing line" doing something for other people. He is full of energy and exceedingly versatile in his talents. He has no time for useless speculation about religion, politics or anything else. He is just the kind of man to follow the example of the lowly Nazarene in pushing forward to relieve the sick and suffering instead of wasting time to philosophize about the cause of the suffering.

He comes from a long line of ancestors distinguished in Christian work, and in the brief period of his ministry has risen to the front ranks of his profession, yet he is humble, friendly and easy to approach. As an honor graduate of Davidson College, and a Rhodes Scholar at Oxford for three years, and a graduate of Union Theological Seminary, he has made good use of his opportunities and is now a man of deep learning and well defined intellectual habits, but he is never likely to load himself with learned lumber. He has knocked around the word a great deal and has profited greatly by his travels. He has fixed convictions of his own, but at the same time is big enough to respect the other fellow's opinion and to tolerate opposition. Ben Lacy is never afraid to say what he thinks, and he is almost certain to think deeply and draw correct conclusions, but you can be sure that he will not stand for religious intolerance and bigotry, no matter where he finds it. During the great world war the "fighting parson's" gallantry was frequently noted in accounts from the front. When the boys of the 113th Field Artillery in the Argonne Forests, at a critical moment, were in need of a man to take charge of the German Battery that had just been captured, Chaplain Lacy

volunteered for the job, and for two solid hours worked the guns in the thick of the battle and was promoted on the battlefield by his commanding officer for his bravery.

If you make him President of this Theological Seminary he will put the accent on service and consecration and not upon self-advancement and religious controversy. The truth with Ben Lacy is fact stated in the right proportion, and you can depend upon him to give the facts just as they are, and have the courage to crowd off the platform the fellow who is trying to make a mountain out of a mole hill. The man has a genius for doing the right thing at the right time. His most outstanding quality of character is common sense. In all probability this institution is the greatest strategic point for religious service in our Southland, and we are proud of the work that we have done in the past, but all of us know that we are "suffering from service". The folks at home appear to know little about the work for the Master that the Seminary is doing. In all probability the greatest need of the Seminary today is to find the man for the Presidency who will go forth in the byways and hedges and carry the message of the Union Theological Seminary into every Presbyterian Church in the bounds of the Synods of Virginia, North Carolina and Appalachia, and fix it deeply in the hearts and minds of this host of good church people. Ben Lacy is the best man I know for this great labor of love for the Master.

THE UNION SEMINARY REVIEW

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Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly, should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article.

EDITORIAL

OUR NEXT ISSUE.

The next issue of THE REVIEW will appear in October and will be devoted largely to an account of the life, character and achievements of the late Walter W. Moore, who for forty-three years was a great teacher in the Seminary and for twenty-two years its distinguished President. During that period hundreds of students came beneath the spell of his great personality. They loved him. They almost worshipped him. He was their ideal. They called him "the Prince". These students and countless others who knew and loved him will be pleased to know that we propose to devote one issue of THE REVIEW to an effort to express our admiration and love for this prince and mighty man in Israel who hath fallen, and to pledge ourselves afresh to those ideals for which he lived and died. The contents of this memorial issue of THE REVIEW will be announced beforehand in the church papers.

WALTER W. MOORE.

Not here and not now is it our intention to write at length of Dr. Moore. That is reserved for the next issue of THE REVIEW, as stated above. At present our purpose is to explain why this (July) issue of THE REVIEW carries no article on Dr. Moore.

At the commencement exercises Wednesday, May 12, Mr. John S. Munce, President of the Board of Trustees, announced that at Dr. Moore's earnest and repeated request the Board had reluctantly accepted Dr. Moore's resignation as President of the Seminary and had elected him President Emeritus, with the understanding that he is to continue with the Seminary as a professor in the Old Testament Department.

In announcing Dr. Moore's retirement from the presidency of the Seminary, Mr. Munce, out of an over-flowing heart, spoke a loving word about Dr. Moore. He said what all who were present felt in their hearts and wanted to say. We had planned to publish in this issue of THE REVIEW what Mr. Munce said, together with a beautiful picture of Dr. Moore. But Dr. Moore's death on June 14 caused a change in our plans, so that our next issue will appear as a special number in memory of Dr. Moore. In that number we hope to publish a tribute from Mr. Munce.

On the morning after Dr. Moore's death the Richmond *Times-Dispatch* carried an editorial which is so true and so beautifully expressed that we wish to preserve it in THE REVIEW. The editorial is as follows:

When Dr. Walter W. Moore died there passed a rare and beautiful combination of man and mind and heart and spirit. He was of so stately a stature and his head and face were so nearly perfect in sheer physical moulding that his mere presence was arresting. He was a great scholar, a great executive, a great teacher and a great preacher, but he was, withal, an humble petitioner and worshipper and laudator of the Man he sought with all his might to follow and to lead others to follow. All the honor and all the reverence and all the admiration, even all the adulation, that were paid him by his

own church and other churches and by non-churchmen never made him, for an instant, hold himself to be a prince of Protestantism. To the contrary, he was as constant a seeker after truth as the youngest student who sat at his feet and imbibed knowledge and wisdom and piety. And so gentle and tender was his spirit that no man, nor woman, nor even child, ever sought his guidance in vain. He was a B. A., a D. D. and LL. D., but because of his soul, there was no task too small for him to undertake; because of his mind, there was no task too hard for him to perform.

He had every attribute that goes to make a mighty preacher; he could see, if he had thought to look, how he swayed the congregations that listened to his outpourings of eternal truth, outpourings guided by flawless understanding, by unhesitant faith, and voiced in such English as congregations and other assemblages are rarely given to hear. If he had thought of himself, then, if he had given an instant's consideration to his material advancement, he would have heard and heeded one of the innumerable calls made upon him by rich and powerful churches of his communion—even the noted and notable Fifth Avenue Presbyterian Church, of New York. But he believed, in his humility, that he could the better serve by retaining his post as teacher and President of the Union Theological Seminary of Virginia, here at Richmond, and there he remained for more than forty-three years and to the day of his death.

Fortunately, however, he was too kindly and helpful and self-sacrificing to resist the appeals, or all the appeals, made to him to preach or speak here or there on occasion. Therefore, thousands who never heard him preach when he was a pastor in charge and who never sat under him at the Seminary are able to remember vividly and perhaps forever, the splendor and simplicity of his sermons, to see again the glowing eyes that reflected the divine fire with which he was ablaze, and still to sense in the man and his words and his very presence the "outward and visible signs of an inward and spiritual grace". He knew and he believed and he was vested with unsurpassed power of convincing others. Wherefore he was one of the Almighty's chosen vicars on earth.

But despite his profound scholarship, his wide wisdom and the full right he had to speak with the voice of one having authority, his gentle heart and his unquestioning faith and the stainless purity of his life made his soul as that of a little child. Therefore it may be said of him, as Jesus said of little children, "For of such is the Kingdom of Heaven."

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A. F. CARR, D. D., *Savannah, Ga.*
H. W. DuBOSE, D. D., *Spartanburg, S. C.*
W. T. RIVIERE, M. A., *Cleburne, Texas.*
A. W. BLACKWOOD, D. D., *Louisville, Ky.*
C. V. CRABB, B. D., *Clarksdale, Miss.*
C. F. ARROWOOD, Ph. D., *Houston, Texas.*
D. N. McLAUCHLIN, D. D., *Norfolk, Va.*

BOOK REVIEWS

Any book noticed in these pages may be had at publisher's prices from the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Texas.

THEOLOGY.

The Reasonableness of Christianity. *By Douglas Clyde Macintosh, Ph. D.* Charles Scribner's Sons, New York. Pp. 293. $1.50.

The first thing that attracts attention to this book is that it is the third book to receive the Bross prize of six thousand dollars, the other two books being Dr. Orr's "Problems of the Old Testa-

ment" and Dr. Thoburn's "Mythical Interpretation of the Gospels". Another thing of still greater interest is that this book is worthy of a place beside its predecessors. It is a fine book of Christian Apologetics from the modern point of view. The author, Dr. Macintosh, is the professor of Theology in Yale University. This new type of Apologetics differs from the old in many respects, but in the end it comes out for a strong position on the reasonableness of Christianity. In this book there are three steps in the progress of thought. First, the essence of Christianity is shown to be reasonable, then it is shown how this essence is enriched by historical Christianity, and, finally, it is shown that a reasonable interpretation of modern philosophical problems does not compete with Christianity. It is a piece of well sustained reasoning throughout, but there is much ground for criticism from the conservative side. It is one of the new books that should be found on the desk of every minister.

JOHN C. SILER.

Fishersville, Va.

GRACE AND PERSONALITY. *By John Oman.* The Macmillan Co., New York. Pp. xvi, 318. $2.50.

A foreword by Nolan R. Best, former editor of "The Continent", admitting that in parting with Calvin the liberal theology of to-day had "forfeited a solidity and substantiality of conviction in comparison with his great monument", declares that this work may prove to have so solidly thought through a great theme as to be not wholly unworthy to be compared with "The Institutes". The limits of these reviews forbid a reviewer to more than summarize its teachings, but one fact will be patent—this system of theology is so different from Calvin's as to justify the assertion of orthodox thinkers that modern "Liberal Theology" is practically a new religion.

Dr. Oman recognizes that for salvation, the fundamental question is the operation of grace. Here, the fundamental question is—Does grace work irresistibly? That God *could* so work, he does not question. The answer, he thinks, is not to be found in an abstract discussion of the power of God, of course. He is both omnipotent and omniscient. But to His people, His relation is not only that of a Sovereign—it is also that of a Father. Further, to ascertain how He sends His grace, we must note to whom it is sent. The reply is that He is dealing with personalities. These two considerations, then, to Dr. Oman furnish the reply. As a Father, He has no desire to treat us as other than erring sons. Further, the very essence of personality is found by Dr. Oman to lie in independence of will.

Consequently, God will not override and, therefore, destroy that very handiwork of His so precious to Him, the personality of His sons. Consequently, while He could send grace irresistibly, to do so would be to act contrary to Fatherhood and Sonship. From this, all the great problems of soteriology are discussed. We have not time for notice of all. Dr. Oman is very sharp in his declarations that Pelagianism and Arminianism are futile errors, and that the Catholic compromise of Semi-Augustinianism is worse than any position. He strenuously asserts that all moral and religious acts, to have any value, must be absolutely "personal", so that conversion cannot be any change in the "substance" of the soul, as asserted by Augustine. That would alter our personality. Redemption is from a false view of the world—*to* the recognition that God works all things for our spiritual growth. Reconciliation is coming into harmony with God's ways of doing things. Revelation can never be infallible. For God ever to bring His omnipotence into play, means to turn anything with which He should so deal, into mere clay—it would utterly destroy the essence of our personalities, which are finite and fallible. Consequently, the prophets of the Bible were never infallible spokesmen, but merely men whose spiritual life was higher and clearer than that of other men. But if one asks whether such a view does not destroy our faith in Christ, if we cannot believe the gospel history, Dr. Oman replies by granting about all that criticism has removed, but still declares that we can have faith. Here the reviewer admits that he has never been able to glean from any liberal writer what we are to have faith in *about* Christ. Nor could he gain a single idea from Dr. Oman. He declares that it is a burden to faith to have to believe any doctrine about His person—these are "ecclesiastical mysteries". And, consequently, while he writes eloquently of His death, though he declares strongly that it is NOT to assume the penalty of our sins, which as "personal" can never in any fashion whatsoever be attributed to another—still the reviewer again could not gain a single clear idea as to why Christ should die. These points may serve to make clear the general standpoint of the book. But it is well worth reading. It is exceedingly able. It will give one of the best statements of Liberal Theology accessible. It does contain many sharp criticisms of sacramentarianism, and it has a clear eye for many weaknesses of the ordinary practice of religion, even of the orthodox faith. If one wishes to find those points in the orthodox belief which most clearly are objected to by the modern liberal, this book is one of the best places in which to find it.

D. S. Gage.

Westminster College, Fulton, Mo.

WHAT IS FAITH? *By J. Gresham Machen, D. D.* The Macmillan Co., New York City. Pp. 263.

This is an excellent book for all who, inclined to be charitable and deprecating a hidebound dogmatism, have not realized how fully modernism, though using familiar Christian terminology, is preaching "a different gospel". It is a strong and convincing presentation of the difference between modernism's vague, sentimental doctrinal slush as a foundation for Christian's ethics and a definite and biblical theological creed. It is a protest against the depreciation of the intellect at the expense of the emotions and will in religion, and a plea for exact definition and thought. Dr. Machen insists on a true grammatico-historical interpretation of the Bible, a loyalty to revealed and historically evidenced facts, and that before we can have an applied Christianity we must have a definitely known Christianity to apply. He distinguishes clearly between the old gospel of Jesus Christ and the gospel of humanity that is being widely proclaimed. Faith must have depth as well as breadth, and definite convictions as well as idealistic good will.

In particular, the book shows that faith in God is more than an ineffable experience, that it is faith in God as revealed and known and involves a creed about God as Creator and Ruler and Redeemer and His personality; that Christ must be known historically to be believed in, that faith in Christ is more than a vapory mysticism, and much more than faith in the teaching and example of Jesus. True Christian faith is born of a conscientious respect for the majesty of divine law and a deep sense of sin; it is more than faith in a gospel of human worth and Christian idealism. It is faith in the gospel of the cross and a substitutionary atonement, faith that Christ came to do something as well as to say something, adherence to a gospel of justification by faith in a divine Redeemer. It is not merely a gospel of Jesus, or of Paul; but a gospel about and centered in the person of Jesus Christ. It is not faith as a quality of soul that saves, but faith terminating definitely in the divine Christ and uniting us to Him. The book is timely, helpful, scholarly, and a powerful antidote to a shallow eclecticism, compromise and fluid sentimentality in religious thought. It will surely rank as one of the great books of the day in defense of the faith.

G. F. BELL.

Charlotte, N. C.

SHARING IN CREATION. *By W. Cosby Bell, D. D.* The Macmillan Company, New York City. Pp. 227. $2.00.

Dr. Bell is professor of the philosophy of the Christian religion in Virginia Theological Seminary. This volume contains the Bohlen lectures of 1925.

In the preface we read these challenging words: "If Christianity needs to make itself at home, as is often said in the modern world, the modern world needs even more desperately to make itself at home in Christianity. Religion can get along after a fashion without a great deal of knowledge and still breed faithful and useful living in the world; but knowledge, grown irreligious and undutiful, might well become an agent of destruction."

The purpose of the book is to bring Christianity into sympathetic touch with the modern thought world; and to bring that world into vital touch with Christianity. Into the following five chapters, each with a number of sub-divisions, the volume falls: The Maker of Heaven and Earth, The Method of Creation, The Purpose of Creation, The Providence of God, The Problem of Suffering.

The writer takes the position that the universe is still in the making and that man, endowed with free energy shares with God in the finest part of the creative work.

I count this one of the strongest books that has been issued from the press in recent years.

DUNBAR H. OGDEN.

Mobile, Ala.

PHILOSOPHY.

MIND AND MATTER. *By C. E. M. Joad, B. A., Oxford.* G. P. Putnam's Sons, New York. Pp. 201.

The author's Theory of Reality is clearly stated in the following words in his last chapter: "Whether, therefore, one of the fundamental constituents of which the universe is composed appears as a material or as a mental entity, depends upon the context or form of arrangement in which it is taken. Arranged in one context it forms part of the series of events we call mind; arranged in another, it forms part of the series of events we call an object. Hence, it is now customary among certain thinkers to speak of the fundamental constituents of the universe as neutral particulars, the word neutral being employed to indicate that in themselves they are neither mental nor material, and that the properties of what we call mind and matter are attributed to them according to the context or form of arrangement in which they appear. Thus mind and matter are both, as it were, secondary or derivative entities, coming into existence as forms of the arrangement of a more primitive stuff, which in itself possesses the properties of neither."

The author of this volume gives in an introduction and five chapters a swift and fair review of Materialism, Mechanism, Idealism and the New Determinism. He also gives a pretty clear statement

of what is involved in psycho-analysis as well as the psychological determinism. Mental images as the basis of memory are too firmly established to be disposed of as the author does, and one must question his rejection of the idea of cause on the grounds he offers. The author is a dualist, but from the quotation given, it is seen not a dualist in the older sense to which most readers of this magazine are accustomed.

The volume should be read by those who would like a clear, readable review of some more familiar matters in philosophy. It is also a presentation of a recent development in metaphysics as well as a critical estimate of some of the older points of view. It is written in a good, clear style, through which the author appears competent, modest and worthy of his reputation as a thinker and popular expositor of philosophical matters.

DUDLEY JONES.

Presbyterian College of South Carolina, Clinton, S. C.

MIND AND ITS PLACE IN NATURE. *By Durant Drake.* The Macmillan Company, New York City. Pp. 259. $2.00.

This is a very interesting book in current philosophy. It deals with the ever old but ever new question of the mind-body relationship. The New Realists hold that in a psychic experience all that exist are the sensations or external causes of sensations. The author representing the Critical Realists believes that in every experience there are three factors: the knower or self, the object known and the datum of experience. So far, so good. But instead of taking the well known dualistic view and holding to a spiritual personality, the author rejects these tenets and holds that mind is only a part of nature. Mind and the cerebral mechanism are the same. It all depends on the aspect from which we view them as to whether the brain is psychic or physical. "The self in the widest sense is the whole body with its marvelously integrated mechanism that enables it to act as a unit."

This is an interesting book and a valuable contribution to current philosophy. Because the positions of the New Realists and the Critical Realists are not widely known, perhaps it would pay the minister to study a book like this. To the reviewer, who is a dualist, it seems that a view which would make the brain both physical and spiritual is much more mysterious than the position that both mind and matter exist and that they interact.

CECIL V. CRABB.

Clarksdale, Miss.

MORAL PHILOSOPHY. *By Warner Fite, Professor in Princeton University.* Published by Lincoln MacVeagh. The Dial Press, New York. Pp. ix, 320. $3.50.

This is so utterly unlike the regulation "Moral Philosophy" as to make it difficult to convey in a few words the real nature of the work. Still, it is a study of morality—an attempt to philosophize on morals. Absolutely rejecting "standards" of morals—all "authority" in their realm—he accepts the dictum of Socrates, that "The unexamined life is not worth living", and defines morality as clear awareness, full intelligence, of what one is doing—this self-knowledge being gained by critical examination of both one's own life, and the life of others. But he expresses some exceedingly dangerous conclusions, as far as he is willing to give his views, for, of course, in consistency, he cannot tell what he thinks is moral, for this would be to set up his view as a "standard". Even illicit sex relations are not condemned, if both parties know fully what they are doing, and are "decently reticent". And as deliberate reflection on one's actions are for him the essential thing in morals, so, therefore, he is unable to admit that any one can ever be "deliberately immoral". For to "deliberate" is to *be* moral. Aside from the unquestionably vicious tendency of such a book, from the purely philosophic standpoint, it is strange that Professor Fite cannot see that he is as unable as any one else to even think without a "standard". His own conclusion as to the nature of morality makes critical reflection the standard. And it is passing strange that this school of thinkers are unable to see that for one to accept a "standard" is not to have no power of or to refuse to exercise thought, for one may have reached his views of "standards" by the most intense reflection. And, surely, the universe runs *somehow*, after *some* fashion. And what else is the standard of truth, but the way this universe is really running or being run? Which is but another way of saying that the way God runs it, is the Standard. Aside from these and many other things which might be said, the book has a delightful style, it rambles through a wide variety of subjects, loosely connected with morals, and if one wishes to find how this modern school is thinking (though by no means agreed among themselves), he will find this a most illuminating work. Many of his conclusions seem to be reached by looseness of definitions, and by concluding that almost anything is really something else, which it can be made to seem, if you only are sufficiently "broad" and vague in your ideas.

D. S. GAGE.

Westminster College, Fulton, Mo.

A Handbook of Christian Ethics. *By Rev. David S. Adam, M. A., D. D.* T. & T. Clark, Edinburgh. 399 pp. $3.00.

The author of this treatise is Professor of Theology in Ormond College, Melbourne, Australia. Judging by his familiarity with the Shorter Catechism, we take him to be a Presbyterian of Scotch descent.

As the name implies it is a handbook on *Christian* Ethics, rather than a treatise on philosophical ethics. The author finds the true ethical norm and ideal in the Divine Revelation contained in the Holy Scriptures, and culminating in the character and teaching of Jesus Christ, "God manifest in the flesh".

The discussion is divided into three parts, the first dealing with the general principles of moral philosophy, such as the fundamental postulates of ethics, the sources of our knowledge of the moral ideal, etc.; the second division treats of the ethics of the *individual* life; and the third section is devoted to *social* ethics. The concluding chapter discusses Duties Toward God. There are several *appendices* dealing at greater length with such problems as the nature of conscience, the freedom of the will, etc.

While taking exception to some of his statements, on the whole Dr. Adam has given us an unusually safe, sane and serviceable Handbook of Ethics, admirably adapted as a text-book for Christian colleges and theological seminaries.

H. B. Searight.

Washington, N. C.

SCIENCE.

Science, Religion and Reality. *Edited by Joseph Needham, M. A.* The Macmillan Co., New York City. Pp. 396. $3.00.

This volume consists of ten essays by the foremost men of science and philosophy in Great Britain, dealing with some of the most vital subjects of our day. Each paper is by an eminent specialist in his department, and they are all of a high standard of excellence, solid and constructive, yet not too technical for the intelligent layman. Earl Balfour contributes the introduction, and the concluding essay of the symposium is by Dr. R. W. Inge, the brilliant but "gloomy dean" of St. Paul's.

The first papers are historical, reviewing the conflict between science and religion in ancient and modern times; then follow three essays on Physics, Biology and Psychology, respectively, setting forth the most recent ideas and discoveries in these departments of science; the concluding chapters are philosophical and theological, and en-

deavor to relate science and religion to one another and to ultimate reality.

It is difficult to appraise a book of such great and genuine merit in a few words. I shall only record some of the impressions it has left on my mind. The complacent materialism of the 19th Century, resting on the atomic theory, has been exploded. Science is coming to recognize its limitations, and is approaching a more spiritual view of the universe. Mechanism, while a valuable method in biology, is inadequate to account for all the phenomena of life, and utterly fails to explain mind and its operations.

Progress implies intelligence and purpose, and on the basis of an enlightened *theism* a *rapproachement* between science and religion is possible, and, in fact, is actually taking place. Their relations today are more cordial and sympathetic than at any period in the past. Religion is the most important interest in human life, and essential to man's health and happiness. It represents universal needs and eternal values, which science can neither satisfy nor conserve. Christianity is a permanent possession of humanity, and alone adapted and destined to be the universal religion of the future.

Some of the positions taken in these papers are too advanced for us; and they must be read with discrimination. But it is a valuable book, and we can cordially recommend it to all who are interested in a masterly and constructive discussion of the profound and important themes implied by its title.

H. B. Searight.

Washington, N. C.

Evolution and Religion. *By J. T. Sunderland, D. D.* The Beacon Press, Boston, Mass. Pp. 185. $1.65.

This is a revised edition of the author's book formerly issued under the title, "*The Spark in the Clod*". Dr. Sunderland is a modernist of the most pronounced type. He swallows whole all of the "assured results" of radical criticism and evolutionary philosophy; and cuts and trims the Bible to fit the procrustean bed of naturalism.

This book is too brief and superficial to be of any value to the serious student of the subject; and is calculated to confuse and mislead the layman. Dr. Sunderland's science is mainly that of the 19th, rather than the 20th, Century; he seems unaware of the recent advances in physics and biology toward a more spiritual view of nature; and still cherishes the old superstition of an inherent principle of progress in the natural world, which will lead men on to perfection. He rejects the whole scheme of grace and redemption—beginning with a repudiation of original sin and the fall of man—

and substitutes the dogma of evolution for the divine gospel of salvation.

Why this book should be deemed worthy of republication we have been unable to determine after a careful perusal.

H. B. SEARIGHT.

Washington, N. C.

ANIMALS LOOKING INTO THE FUTURE. *By William Alison Kepner, Professor of Biology in the University of Virginia.* The Macmillan Company, New York City. Pp. 197.

Some months ago it was my privilege to be present at a talk by Dr. Kepner before the Biological Society of Washington and Lee University. He told something of the life history of *Microstoma*, as he had watched it under the microscope. *Microstoma* is a minute animal, looking somewhat like a slug, but much more simply organized, and so small as to be almost invisible to the unaided eye. A frequent neighbor of *Microstoma* is the *Hydra*, of about the same dimensions, but possessed of tentacles armed with stinging threads. These threads are enclosed in little sac-like cells, and can be released on suitable occasions much like a Jack-in-the-box, paralyzing and thus making possible the capture of lowlier organisms, which serve the voracious *Hydra* as food. Now, *Microstoma* has a way of making war upon the *Hydra*, and swallowing portions of the tentacles with their ammunition of undischarged stinging cells. The tentacle is digested as food, but the stinging cells are guided through the body of *Microstoma* until they become imbedded in the outer layer of its body, properly oriented to serve *Microstoma* as weapons of offense or defense. It is, to use Dr. Kepner's simile, as if a dog should eat a hedgehog, digest its body, but work its spines through his tissues until they projected from his side, and rendered him as well armed as was the devoured hedgehog.

All this was told in a delightfully interesting way, and could not fail to leave the impression that little *Microstoma* is possessed in a remarkable degree of what one seems compelled to call intelligence.

Around these and other researches Dr. Kepner has built the little book, "Animals Looking Into the Future", which ought to be read by all who have the impression that the trend of modern biological science is toward a mechanistic conception of the universe. Even more remarkable than the story of *Microstoma* is that of the much lowlier unicellular *Amoeba*, and especially the plans Dr. Kepner observed one of them devising to capture its prey. Prescience is shown by even the lowest of organisms. "The billions of cortical cells of man," says the author, "may explain the many complex records of

the past experiences that man retains and makes use of in adjusting his life to every-day conditions; but, as far as I can see, no number of cells, as mere material entities, can be so arranged as to anticipate the future. No matter how complex the mechanism of molecules, prescience is never therein. On the contrary, an animal may be so lowly organized that it is but a mere 'stomach' or alimentary sac provided with supplementary tentacles, and yet show prescience".

Of even more interest than the author's descriptions are the corrolaries he draws, and that is why attention is called to this, a purely scientific book, in this magazine. As an apologetic, it is quite comparable to Paley, but represents conclusions drawn from modern science. A few extracts may be given, but the book itself should be read by every theological student.

"So far as science can carry him, the man of the world is confronted with two facts—(1) the material of which his body and the universe are made, and (2) his own conscious, knowing personality. Concerning the former, science has not told him what it is, and, secondly, science has shown him that his body is but a focal region through which this unknown material is streaming. Whereas, a definitely known fact persists in his life, and that is that he is he. * * * To me, it seems, therefore, that the man who believes in the reality of his spirit is less a man of faith than he who believes in the reality of his body and the things of this world."

"In what has been said in previous chapters it was implied, if not stated, that even an *Amoeba* was free to accept or reject certain alternatives. In so far as this range of freedom becomes wider, we pass from reflex conduct, through instinctive conduct, to intelligent activity." "Thus even bacteria provide for the welfare of their species. * * * Behind all this life there is the effort to project the reaction into the future. Plants and animals struggle to provide for the mere physical welfare of themselves and their species. Man, however, seeks to attain not only mere physical necessities, like food, drink, and protection from the inclement forces of nature; he also aspires to attain a realization of aesthetic and moral ideals. Thus it happens that not only do the mere physical demands of life play upon and guide man's development, but man's physical development involves in a peculiar sense the psychical and the ideals of the aesthetic and the moral. * * * Human individuals cannot afford to ignore the moral factor in their environment. The prescient effort of men should be directed toward the attainment of moral ideals. In this attainment, alone, lies the ultimate strength, force and worth of the individual. Nations, too, cannot afford to ignore this characteristic of human effort."

"The matter that constitutes my body is no longer that that gave

me a similar material configuration twenty years ago. And yet my durational or historical self has persisted, and I am making use of the experiences that have come to me by way of further extending and realizing this historical or durational self, or personality. In this effort our most satisfactory teacher, Christ, has come to guide us, not that we might inherit the things of this world, or that a state, nation or even a church might be built up, but that we may better attain our personal realization. In short, He came not that we may have life, but that we may have it more abundantly. His teachings center about the 'outstanding fact of the universe'. This is not the sun, the source of all energy; not the earth, the source of man's sustenance; nor even the body of flesh, blood and bone; but personality. * * * Man is no longer an animal that lives by bread alone. Biology, therefore, lays a foundation for the most that faith prompts us to hope for, and we may be justified in naming the name eternity."

Upon the man who looks on all natural science as godless, and who scoffs at all its conclusions, this book will make little impression; but the thoughtful man who is a seeker for truth wherever it may be found, and yet who has feared whither the investigations of science may lead him, will find in the book that which will inspire his confidence and give him assurance that the study of natural science is but the study of God's way of working in the universe of matter and in what we call life.

JAS. LEWIS HOWE.

Washington and Lee University, Lexington, Va.

THE BIBLE.

BABYLONIAN LIFE AND HISTORY. *By Sir E. A. Wallis Budge.* Fleming H. Revell Co., New York. Eleven plates and twenty-two illustrations in the text. Price, $3.75.

ISRAEL AND BABYLON. By W. Lansdell Wardle, M. A., D. D. Fleming H. Revell Company. New York. Price, $2.50.

Here are two valuable new works on biblical research and discovery. They follow four books in the same field which have been brought out this year by Fleming H. Revell Co. (The titles of the other four are: Egyptian Papyri and Papyrus Hunting and A Century of Excavation in the Land of the Pharaohs, by James Baikie; A Century of Excavation in Palestine, by R. A. S. Macalister, and The Land of the Pharaohs, by Samuel Manning.) The six books are well worth acquiring. Each writer is an authority in the field treated, and they give the latest results of biblical research.

These two volumes are especially interesting, as they deal with the source spring of the Israelitish nation. In the former, one of the greatest living Assyriologists has rewritten and enlarged an earlier work, which he first issued in 1883. It is a delightfully interesting and scholarly account of the people, history, religion and culture of ancient Babylonia. One chapter is devoted to the Babylonian Deluge story, another to the writing and learning of the Chaldeans, and another to the customs. The last chapter summarizes the work of the British Museum excavations since 1918. There is some incidental reference to Israel's dependence upon Babylon; it is refreshing to find the author so conservative on this point.

Israel and Babylon more specifically discusses the relation of the two people, and the influence of the one on the other. No other single book quite covers the ground which Mr. Wardle has attempted to cover in this volume. He makes several extended excursions into Egyptology, for which he apologizes on the score of the necessity of comparing the two major foreign influences on Hebrew life and thought. The discussion takes the form of an inquiry into the separate questions of Babylonian influence. The Creation and Deluge stories, such institutions as the Jewish Sabbath and the Jewish law, each receives its due consideration. Mr. Wardle is sure that the Bible accounts are in no sense versions of Babylonian stories. He gives a clear statement of the Pan-Babylonian theory, only to reject it as incapable of explaining our problems. The author is perfectly fair in considering the views of all authorities, but has no hesitation in differing from them, where he feels that they have gone astray. Some of his theories may seem radical, but he is careful to state that they are merely theories.

Both of these books will appeal to the general reader as well as to the more thorough student.

MALCOLM L. PURCELL.

Clifton, Texas.

EGYPTIAN PAPYRI AND PAPYRUS HUNTING. *By James Baikie, F. R. A. S.* Fleming H. Revell Company, New York. Pp. 320. $3.75.

This is a book for which the student of the Papyri has been waiting. So far as I can find, it is the first adequate attempt to make the older Egyptian Papyri available to the student and general public. As the Greek Papyri open up the life of the people following the fourth century B. C., so the Egyptian Papyri open up the life of Egypt before the fourth century. The author does not ignore the Greek Papyri, for he devotes a hundred pages to modern papyrus hunting and the Greek Papyri, but, in view of the past negligence of the older documents, he gives them more detailed consideration.

The book is very interesting, written in an easy readable style. It treats comprehensively not only the finding of the Papyri, but also their nature and contents, quoting freely (in translation) from the documents themselves. The thirty-two full page illustrations are an added feature of interest. The book will appeal to the general reader, and certainly every student of the Papyri should read it.

MALCOLM L. PURCELL.

Clifton, Texas.

THE MONUMENTS AND THE OLD TESTAMENT: LIGHT FROM THE NEAR EAST ON THE SCRIPTURES. NEW REWRITTEN EDITION WITH MAPS AND NEW ILLUSTRATIONS. *By Ira M. Price, Ph. D., Professor Semitic Languages and Literature in the University of Chicago.* Judson Press, Philadelphia. 1925. 482 pages. Price, $2.50 net.

As indicated in the sub-title, this is not merely the eighteenth edition of Professor Price's well-known and popular work on archaeology. As here described, it is neither a reprint nor a new edition, but rewritten throughout. It is admirably adapted to use in classes and in teacher-training schools, as well as for individual reading. The archaeological studies, descriptions and illustrations follow the regular course of the Old Testament history, thus making easy and ready the use of the book for reference study. First, there are several chapters given to the general background of geography and history; then after these the sequence of the history is followed. The abundant illustrations are well-chosen; and each is accompanied by detailed explanation.

The author is in error now and then in matters of critical opinions. The tenth chapter of Genesis is not a product of the eighth century B. C., as Professor Price in Chapter VIII seems to affirm, but is by its own internal evidence, as well as by our knowledge of ancient geography, a very ancient document, older, for example, than the rise of Tyre to headship over the Phoenician cities, in the stead of Sidon.

The book is well written and arranged, and excellently published. It furnishes fine background and vivid illustration for the Old Testament story. A better guide in general and elementary Old Testament archaeology will not easily be found.

EDWARD MACK.

Union Theological Seminary, Richmond, Va.

THE WRITINGS OF THE NEW TESTAMENT IN THEIR HISTORICAL SETTING. AN OUTLINE GUIDE FOR THE STUDY OF THE NEW TESTAMENT. *By Philip Vollmer, Ph. D., D. D.* F. H. Revell Co., New York City. 220 pages. $1.50.

This is a most valuable "outline guide". In brief yet clear state-

ment it gives the author, date, occasion, purpose, theme and analysis of each New Testament book, and much besides. It gives abundant references to the best books and articles dealing with the subjects discussed. The volume would be an ideal text-book for Bible classes.

EUGENE C. CALDWELL.

Union Theological Seminary, Richmond, Va.

"THE FIVE PORTRAITS OF JESUS." *By Principal W. M. Clow, D. D.* George H. Doran Company, New York. Pp. 255. Price, $2.00.

The supremely significant sign of our times is the turning of thoughtful minds toward Jesus. That His personality looms larger and larger in human thought is impressively evidenced by the torrent of books about Him flowing from the presses.

Professor Clow's "Five Portraits of Jesus" is a devout, scholarly and able study of the person and work of our Lord, based not on the gospel narratives alone but upon the entire New Testament. That is the distinctive feature of the book. Back of it is the thesis that the meaning of Jesus was progressively revealed to first century believers and through them to us. The five portraits, therefore, that the author discovers are: First, that of Jesus, the Christ, drawn in the Synoptic Gospels; second, that of Jesus, the Son of God the Father, drawn in the Gospel of John; third, that of Jesus, the risen Lord, drawn in the Acts; fourth, that of Jesus, the divine Redeemer—the Christ of Christian experience—revealed in the Pauline letters; and fifth, that of Jesus, the everlasting Priest and King, presented in the Epistle to the Hebrews and the Apocalypse.

Obviously the author moves on broad lines, and adheres to a single aim. He finds the five portraits perfectly consistent, and their existence the inevitable result of the Spirit's fulfilment of our Lord's prophecy, "He shall glorify me: for he shall receive of mine, and shall shew it unto you." It is a book of solid worth, and leaves one filled with reverence for the inexhaustible Christ, the same yesterday, to-day and forever, but ever able to meet new human problems with new manifestations of His unsearchable riches of truth and grace.

Dr. Clow's handling of his material is not always as striking as the general plan of his work. One would be glad if there were somewhat more of kindling originality of thought and style, such as we have seen in some of the author's published sermons. Upon the gentle undulations of the smooth and rhythmic prose of the present volume one may be lulled into an acquiescence rather too drowsy. Perhaps a cup of coffee would obviate that peril!

HENRY WADE DUBOSE.

Spartanburg, S. C.

THE TABERNACLE, PRIESTHOOD AND OFFERING. *By I. M. Haldeman, D. D.* Fleming H. Revell Co., New York. Pages 408. $2.50.

This is a most minute study of the tabernacle—its framework, coverings, curtains, hangings, furniture and service. Its evident purpose is to reveal and magnify the Person, work and glory of Christ. For the most part the author's work is splendidly done, but he has carried the typical features of the tabernacle to an unwarranted extreme, and in so doing has weakened the impression of the book as a whole. If one uses discrimination in passing over the extreme spiritualizing he will find in this book a feast of good things for his own soul, and the souls of those entrusted to his care.

M. RYERSON TURNBULL.

Assembly's Training School, Richmond, Va.

CHRIST AND HIS COMPANIONS. *By W. J. Bryan.* Fleming H. Revell Co., New York. Pages 244. $1.50.

This is a companion book to "Famous Figures of the Old Testament" that came out about a year ago, and is of the same general type. Moralizing on surface facts rather than suggestive exposition of underlying principles characterizes the book in the mind of this writer.

M. RYERSON TURNBULL.

Assembly's Training School, Richmond, Va.

HOMILETICS.

THE AMERICAN PULPIT. *Edited by Charles Clayton Morrison.* The Macmillan Company, New York. Pp. 384. $2.50.

Last year the *Christian Century* took a poll of the Protestant ministry in America to determine who are the twenty-five foremost living preachers so regarded by their brethren. This book is the outcome of the poll. It contains a sermon and brief biographical sketch of each of the twenty-five chosen. Dr. James I. Vance represents our own Southern Presbyterian Church. There are sermons of many styles and from many doctrinal angles, as would be expected in a composite volume; however, there is much fine and forceful preaching indicated. The book is of interest to the student of the homiletic art, and is made more interesting and valuable by the short biographies of the preachers.

JOHN C. SILER.

Fishersville, Va.

CARDINAL IDEAS OF ISAIAH. *By Charles E. Jefferson.* Macmillan Company, New York. Pp. 199. $1.75.

Here we have a specimen of expository preaching that is of the highest order. The volume contains ten sermons based upon the prophecy of Isaiah. The preacher makes no attempt to give a detailed logical analysis of the book. He does not try to deal specifically with every word, nor every verse, nor even every chapter. Nor does he wrench a few striking texts out of their proper settings, and tack them on to topical discourses. As the title implies, he selects the great themes which constituted the burden of Isaiah's preaching, tells what the prophet said about them, and applies the teachings of the book to modern life.

The fact that a great modern preacher has prepared such sermons, and has preached them to a great modern city congregation proves that expository preaching is not a lost art. Dr. Jefferson has shown that a book of the Old Testament, written by a man who lived in the 8th Century B. C., can be made intelligible and interesting to people who live in the 20th Century A. D., and that the experiences of ancient Judea can be made to shed light on the problems of modern America. His achievement ought to encourage others to attempt something similar.

The book is well worth reading. The minister will learn from it how to preach a series of sermons on a book of the Bible. It will be helpful to anyone who wishes to appreciate the beauty and significance of the sublime messages of Israel's greatest prophet.

W. L. CARSON.

Richmond, Va.

CAMEOS FROM CALVARY. *By J. G. W. Ward.* George H. Doran Company, New York. Pp. 263. $2.00.

Buy this book. You will never regret it. With fidelity to the Scriptures, and broad scholarship, and sympathetic insight, and sometimes a "sanctified imagination", one of our best-known Canadian preachers has sketched for us the portraits of seventeen of the well known and obscure figures who came in contact with Jesus just before Calvary. It is a book which will deepen your own devotional life, bring you nearer to the Master, fire you with a new determination to preach about Christ.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

"FORBID HIM NOT." *By James I. Vance, D. D., LL. D.* Fleming H. Revell Co., New York. Pp. 201. $1.50.

A book of sermons from the pen of Dr. Vance is not only a treasure

for the minister's library, but a delightful volume to put into the hands of any Christian who loves evangelical truth presented in human terms and charming style. As a master of spoken English Dr. Vance has few peers in the American people. As a preacher to the hearts of men, whether learned or simple, his eminence is sufficiently attested by the throngs who attend his Sunday morning and evening ministry.

"Forbid Him Not" is, we venture to suggest, a book that reveals Dr. Vance, his faith, his spirit, his style, as truly as anything he ever wrote. There are fifteen sermons, all gripping and vigorous, and dealing with themes of vital moment to Christian life and thought. They are, as the sub-title truly hints, "Messages for Our Day and Time".

Dr. Vance stands out in the Southern Presbyterian Church as Moderator Erdman does in the Church, U. S. A., as the distinguished champion at once of our traditional Presbyterian theology, and of an attitude of love and courtesy toward Christians of other schools of thought. His testimony concerning Jesus Christ, His deity, His miracles, His Saviourhood, rings clear. But all through runs also a protest against the controversial attitude in presenting Christian truth. "Christ is greater than all the creeds," is the opening sentence of the author's preface, and the title sermon in the series is, of course, a plea for tolerance toward all who love Jesus Christ and claim Him as their Lord. The author believes that Christian truth is best defended when it is proclaimed in love and lived sincerely.

Such of the sermons as "Heresy or Gout?" and "Is There Room in the Modern Church for the Holy Ghost?" deal with church life to-day in an exceedingly striking and practical fashion. Here is a book that every preacher can read with profit and interest.

HENRY WADE DUBOSE.

Spartanburg, S. C.

WEEKDAY SERMONS IN KINGS' CHAPEL. *Edited by Harold E. B. Speight, D. D.* The Macmillan Company, New York. Pp. 184. Price, $1.75.

Kings' Chapel is a downtown church in Boston. The sermons constituting this volume were preached to weekday congregations. The ministers from this country and other lands represent many denominations. Only a few of the sermons are of an expository nature, but they deal with great themes, and are stimulating and spiritually helpful. Two or three of the discourses are worth the price of the

book. "The Faith of a Soldier," by Dean Charles R. Brown, of Yale University, deserves special mention.

C. L. KING.

Richmond, Va.

ON THE MARK! GETTING A FAIR START IN THE RACE OF LIFE. *By Wade C. Smith.* Fleming H. Revell Company, New York. Pp. 159. $1.25.

When it comes to a book like this, the reviewer's task is a pleasant one. These brief talks to boys will unquestionably appeal to the "fellows" for whom they are intended. A little experiment with my own boy enables me to state that positively. The front cover first catches the eye. It shows a number of "little Jetts" in attitudes characteristic of certain popular athletic sports. And when you get past that you find fifty short chapters, every one of which gives evidence of a thorough knowledge of boy nature and presents some religious truth in a most effective manner. The author has an unusual facility in the use of illustrations. He also has the gift of offering valuable counsel in a practical, straightforward, earnest way, which is at the same time vivacious and attractive. A fine book to put into the hands of a boy. Equally helpful to the preacher or teacher or father as a model of the way to present Christian truth to his boys.

JOSEPH DUNGLINSON.

Danville, Va.

FOUR-WHEEL BRAKES AND OTHER ESSAYS. *By Roy L. Smith, D. D.* Fleming H. Revell Co., New York. Pp. 135. $1.25.

This book takes its title from the first of twenty-one radio addresses, which were announced under the title of "Fireside Philosophy". It deals with every-day problems of life, and the author's striking way of saying things grips the attention at once and keeps it to the end. We recommend it as a splendid book for Sunday-school libraries and young people.

On page 109 he quotes Rom. 8:31 as a saying of Jesus.

HERBERT S. TURNER.

Staunton, Va.

AFTER DEATH—WHAT THEN? *By William Evans, Ph. D., D. D.* Fleming H. Revell Company, New York. Pp. 199. $1.50.

These interesting studies in "The Last Things" are very much after the manner of Dr. Evans' addresses. The basis of his conclusions is presented in a helpful way, and there is a becoming freedom from dogmatic assertions on matters in regard to which the Bible is silent. In the main he carries a reader of the conservative type

with him, though some may not be so sure about the two resurrections and the six judgments. Being written in a popular style, this book will be readily understood by any intelligent Christian. It will bring enlightenment and comfort to many.

JOSEPH DUNGLINSON.

Danville, Va.

THE JOY OF DISCOVERY AND OTHER ADDRESSES. *By John Richelsen, D. D.* Fleming H. Revell Company, New York. Pp. 160. $1.25.

The pastor of the Kenmore Presbyterian Church, of Buffalo, N. Y., has given us a volume of unusually fresh and suggestive sermons. He does not discuss a text in a methodical and exhaustive fashion, but presents the central truth or practical lesson in a pointed and, sometimes, dramatic way. He develops his theme with a good deal of originality and in a way that will appeal to a modern congregation.

JOSEPH DUNGLINSON.

Danville, Va.

GOD'S PICKED YOUNG MEN. *By Henry K. Pasma, M. A.* The Bible Institute Colportage Association, Chicago. Pp. 96. 75c net (postage 6c extra).

Sixteen brief, wholesome messages to young men. The author is a minister of our own denomination, the pastor of the church at Charleston, Miss. The characters dealt with are Abel, Jacob, Joseph, etc. Some of the titles are striking, for example: "The Young Man Who Believed in Spite of His Education" (Moses); "The One-Track Young Man" (Paul). A few of the outstanding traits or experiences of each of these men of the Bible are used to throw light upon a young man's problems and course to-day.

JOSEPH DUNGLINSON.

Danville, Va.

"EVANGELISTIC SERMONS." *By J. C. Massee, D. D.* Fleming H. Revell Co., New York. Pp. 182. Price, $1.50.

Dr. Massee, a Georgian by birth, but now pastor of Tremont Temple, Boston, is one of the outstanding evangelistic pastors of the Baptist denomination and of the country. In this volume he presents ten sound, strong, impressive sermons—sermons that both teach and move. They are excellent models of evangelistic preaching with a considerable expository element in some of them, and with a number of striking and quotable illustrations.

HENRY WADE DUBOSE.

Spartanburg, S. C.

of human thought, is briefly traced, their effect on Christianity, and the present status between the two is clearly indicated. It is written almost altogether from the standpoint of liberal Christianity, by men definitely committed to the scientific viewpoint and the modern conception of religion; by men, for example, who believe in evolution but feel that there is no conflict between evolution and religion; by men who believe in psychology and the scientific study of religion, but feel that religion does not lose by a true psychology; by men who, accepting the results of modern criticism, no longer believe in an inerrant Bible, but who, nevertheless, hold to the idea of a revelation. There is much, therefore, with which the readers of this magazine will not agree. Nevertheless, we believe that no thoughtful Christian who wishes to understand the place of Christianity in the world of modern thought (the world in which we live; the world which we hope to win to Christ) can fail to read this notable contribution to the history of Christian thought. We recommend the first three volumes in this series for the favorable consideration of our brethren in the ministry—we urge you, one and all, to purchase this present volume, even though you cannot buy the other three.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

"OUR UNITARIAN HERITAGE." *By Earl Morse Wilbur.* Beacon Press, Boston, Mass. $2.00.

This book contains a brief history of the development of Christian doctrine to and through the Nicene Council, together with a fuller treatment of the Unitarian movement during the past four hundred years. The historian wisely avoids lengthy discussions of doctrines. It is a readable history of Unitarian thinking from the standpoint of a Unitarian himself. The book is designed to be used as a course in the Department of Religious Education of the Unitarian Church. We commend the author for his charity toward all men, and for his ability to write good English. Beyond this the book has small value for one acquainted with Church history.

P. D. MILLER.

RELIGIOUS EDUCATION.

LIBERAL CHRISTIANITY AND RELIGIOUS EDUCATION. *By Adelaide T. Case, Ph. D.* The Macmillan Company, New York. 1924. Pp. 194. $2.00.

YOUTH AND THE BIBLE. *By Muriel Anne Streibert.* The Macmillan Company, New York, 1924. Pp. 251. $2.25.

Dr. Case first sets forth what she considers "the distinctive positions

of liberal Christianity" with reference to: "I The Bible; II Theological Dogmas; III The Historical Jesus; IV Social Welfare; V The Reconstruction of Society; VI The Proletariat State; VII International and Inter-Racial Problems; VIII Human Nature; IX The Educational Process; X The Church." Then she proceeds to test by the standards of liberal Christianity: the leaders in religious education, such as Drs. Weigle, Athearn and Betts; the organizations working in this field; and the curriculum issued by different denominations and publishing houses. She has another chapter in which she exhibits the results of a questionnaire by which she measured by the tenets of liberal Christianity different groups of workers in the Church and affiliated organizations.

One can get a good idea of liberalism from this book—she states its positions clearly and well. But one feels as he reads the rest of the book that she is not familiar enough with the men and subjects discussed to be accurate and fair in her conclusions. The book is written in a cocksure spirit that is irritating to the reader, particularly in view of its evident sketchiness.

Miss Streibert, who is assistant professor of Biblical History at Wellesley College, confines herself closely to her thesis—"How to teach the modern view of the Bible to children and youth". She is avowedly liberal in her attitude toward the Bible; but her spirit is entirely different from that of Dr. Case. She doesn't believe in many things some of us hold dear; but she is reverent, and humble, and aware that she may be mistaken in some of her conclusions, and that there are those believing in the older views of the Bible who do build great life. There are a number of ideas in the book that would prove suggestive and helpful to a conservative.

W. Taliaferro Thompson.

Union Theological Seminary, Richmond, Va.

Current Week-Day Religious Education. *By Philip Henry Lotz.* The Abingdon Press, New York. 1925. Pp. 412. $2.00.

Week-Day Religious Education. *By Foster U. Gift, D. D.* United Lutheran Publishing House, Philadelphia, 1926. Pp. 96. $.65.

The Week-Day Church School may be said to have begun in Gary, Indiana, in 1914. Since then no movement has developed more rapidly. It is estimated that there are now over twenty-five hundred schools in fifteen hundred different communities. Larger things than ever are anticipated since the recent decision of the Supreme Court of the State of New York, upholding the right of the public schools of the State of New York to excuse children on request of their parents to receive religious instruction.

Dr. Lotz's book gives in the most detailed way a survey of the whole movement, dealing with the history, program, curriculum, organization, etc., of the Week Day Church School. It is essential to the careful student of the subject.

Dr. Gift's little handbook treats clearly and succinctly both the Week-Day Church School and the Daily Vacation Bible School. Its most helpful section, I think, presents an outline course for the Primary, Junior and Intermediate Departments of a Week-Day Church School.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

CHRIST IN HIGH SCHOOL. *By Ralph P. Claggett.* The Abingdon Press, New York, 1925. Pp. 205. $1.00.

RIGHT LIVING. *By Maurice J. Neuberg.* The University of Chicago Press, Chicago, Illinois, 1925. Pp. 222. $1.25.

PROJECT LESSONS ON THE GOSPEL OF MARK. *By Nellie C. K. Wadhams.* The Century Company, New York, 1926.

"The need of a handbook for daily devotions based on the application of the principles of Jesus to high school problems" prompted Mr. Claggett, an experienced worker with boys, to give us this fine book. There is a passage of Scripture and a brief study of it for each day of the week, and a set of questions for group discussion at the end of each week's study. The subjects considered are vital, and the treatment of them is direct and challenging.

Dr. Neuberg has given us something new in lesson courses for adolescents. He begins each of the twenty-six lessons with a series of problems, which have been selected from the actual experiences of boys and girls; then through questions, and suggested material in Scripture and general literature he endeavors to help the group solve these problems for itself. It is in line with the educational theory that thinks of the curriculum as a series of problems beginning with life situations, rather than as an organized body of material. A book like this could be used occasionally with real result; but would not do as a substitute for our regular courses, if a rounded view of truth has value.

We have in Mrs. Wadhams' book a complete guide for teachers who desire to lead a class of twelve-year-old boys or girls in the study of the gospel according to Mark. It is the result of actual teaching experience with a group in a week-day Church school. The book abounds in suggestions for worship, discussion, assignment of topics for study and handwork. It is not so much a study of the book of Mark, as it is of the life of Christ, and of the land and

habits of the people among whom He lived. It is calculated to fulfil its aim of leading "the pupils to form the habit of helpfulness to others, through the motive of love for Jesus and loyalty to the cause for which He gave His life".

W. TALIAFERRO THOMPSON.
Union Theological Seminary, Richmond, Va.

THE REVOLT OF MODERN YOUTH. *By Judge Ben B. Lindsey and Wainwright Evans.* Boni and Liveright, New York, 1925. Pp. 364. $3.00.

RUTH TALKS IT OVER. *By Junior Vincent.* The Macmillan Company, New York, 1925. Pp. 130. $1.00.

THE RELIGION OF UNDERGRADUATES. *By Cyril Harris.* Charles Scribner's Sons, New York, 1925. Pp. 87. $1.25.

POPULAR AMUSEMENTS. *By Lee Ralph Phipps, Ph. B., B. D., John Emory Roberts, A. B., M. A., B. D., DeWitt Miley Phipps, A. B.* Cokesbury Press, Nashville, Tennessee, 1925. Pp. 233. $1.50.

Judge Lindsey and his collaborator have given us a brilliant book, as thrillingly interesting as any novel. It abounds in vivid stories from his own experience, and reveals the heart and life of youth in an amazing way. No one can read it without seeing the impossibility of controlling youth in this day of economic and physical freedom by legislation or chaperones, and the necessity of establishing in them great positive ideals. The revelation it makes of the temptation in our cities to sexual irregularities is appalling.

We may not agree with the author in his attitude toward marriage, or theology, or the Bible, but he knows human nature first hand as few men do, and shocks us into thinking honestly ourselves, and into feeling the need of the most earnest and painstaking effort on the part of parents and the Church to give our children careful sex instruction, and the best in religious education.

"Ruth Talks it Over" purports to be a statement of a series of conversations between a well-versed psychologist and a member of the present generation of youth. It is hard to believe, as Ruth says, that so many girls of to-day think of life only in terms of thrills, and that thrills to them mean physical contacts with men. The book is a convincing, popular argument against sexual indulgence, drinking and smoking for girls, written from the standpoint not of religion, but of science.

Long experience as a University pastor for the Episcopal Church at Cornell, and the study of nearly two hundred themes written by students on the subject of religion, serve the author as the back-

ground for "The Religion of Undergraduates". He indicates, as we have known, that the home, the Church and the Sunday-school haven't prepared boys and girls for the currents of thought at college. They do not understand what religion really is, the grounds for believing in it, nor the means of experiencing it, when they leave home. Naturally at college many are critical, more are indifferent; yet these very men are dissatisfied and hungry hearted. One writes, "I want to follow Christ, but I don't know how. The trees and birds and animals seem more in harmony with God than I; and I feel that God despises me for my failure to find Him". It is a picture of conditions which constitutes a challenge to present a gospel that grapples with and meets the needs of life.

These three books, while they may not represent with absolute accuracy (one hopes they do not; one fears they do) conditions to-day, will help one understand and deal with youth.

Any one working with youth knows the woeful need of a book on amusements that is fresh, fair and fascinating in style. The book from the Cokesbury Press does not meet the requirements. While its statistics are the latest available, its approach is the customary one, and its condemnations are so sweeping and severe as to raise questions at once in the mind of the reader.

It is in two sections—destructive and constructive. It criticizes the so-called worldly amusements, and then suggests and discusses possible wholesome substitutes. The second half of the book is superior to the first; but it is so general in its statements that it will not help in working out a program as does a book like Powell's "Recreational Leadership for Church and Community".

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

THE MANUAL. *Prepared by the Young People's Departments of the different Boards of the Presbyterian Church in the U. S. A.* Presbyterian Board of Christian Education, Philadelphia, 1925. Pp. 144. $.60.

THE YEAR BOOK. *Prepared by the same group as the above.* Presbyterian Board of Publication, Philadelphia, 1925. Pp. 64. $.25.

All of the Boards of the Presbyterian Chuch in the U. S. A. have united in preparing a unified program for the young people (ages 18-23) of their Church. It is the first attempt of any denomination to do this, and it is well done. The Manual discusses the program under the heads, Worship, Instruction, Recreation and Service, and describes the way in which it functions in existing organizations. The Year Book gives the program as it is more definitely worked

out for the year, October, 1925, through September, 1926. A new Year Book will be issued each year. All workers with young people will find valuable suggestions in these books.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

HYMN STORIES. *By Elizabeth Colson.* The Pilgrim Press, Boston, 1925. Pp. 88. $1.25.

We have in this book a year of worship programs for the Junior Department. Each month's programs are built around a hymn. Great hymns have been chosen, and the services are splendidly worked out. It is just the sort of book that the superintendent of this department will delight in.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

THE MODERN SUNDAY SCHOOL. *By George Hamilton Archibald.* The Century Company, New York, 1926. Pp. 208. $2.00.

THE SMALL SUNDAY SCHOOL. *By L. F. Sensabaugh.* Cokesbury Press, Nashville, Tennessee, 1925. Pp. 136. $.60.

Mr. Archibald is principal of Westhill Training College, Birmingham, England, and presents in his book the best British viewpoint on the Sunday school of to-day. His attitude is largely controlled by the developments in Sunday-school work in America, for the bibliographies at the close of each chapter list mostly books written on this side of the Atlantic. The book is thoroughly modern in its positions: it pleads for a school graded by classes and departments; for a curriculum that is pupil centered; for a program, and a method of instruction that give large place to expression on the part of the pupil.

The book could be criticized for its apparent acceptance of the James-Lange theory of the emotions, and of the principle of Catharsis. While there is nothing really new in this volume, it is written in a fresh, attractive way, and combines happily principles and methods. It majors in principles.

The Southern Methodist Church for years has led the denominations in America in Leadership Training. Its Standard Course has helped the rest of us keep up to standard. Recently it has begun to issue a series of text-books entitled, "The Cokesbury Course". They are on the same educational level as the Standard Course, but they are prepared primarily for those working in small Sunday schools. Mr. Sensabaugh, who is at the head of the Leadership Training Department, has given us in "The Small Sunday School" the unit on

organization and administration in this course. It is comprehensive, up-to-date, and well written.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

THE CHILDREN'S BIBLE. *By Henry A. Sherman and Charles Foster Kent.* Charles Scribner's Sons, New York, 1925. Pp. 419. $1.75.

This book is a cheaper and smaller edition of the Children's Bible, which was published four years ago, and favorably noted in the Review. The text is the same, though the type is smaller. There are a few good pictures, but one misses the really beautiful pictures in color which were in the larger edition in such profusion.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

PRAYER THAT PREVAILS. *By Marshall Dawson.* The Macmillan Company, New York, 1924. Pp. XLVIII, 162. $2.00.

Dr. Dawson believes in prayer. On the second page he says, "Psychology, biology, biography and the Scriptures of the human race all attest the fact that the primeval, inexhaustible sources of power for personality lie in the realm of religion. And the main conduit leading to these sources of health, power and clear-mindedness is prayer". The brief first part of the book contains a discussion of the psychology of prayer, in which he emphasizes the reflex influence of prayer, and the necessity of using proper prayer forms. The main section is made up of a wide variety of suggestions for praying, and of prayers, some original, some selected, from the great prayers of the ages.

It is an unusual book, which seeks to guide the reader in developing a technique of prayer which will make prayer a reality to him, and enable him to secure the values that are involved in this spiritual exercise. Not everybody will like this book. I did.

W. TALIAFERRO THOMPSON.

Union Theological Seminary, Richmond, Va.

"THE ADULT PROGRAM IN THE CHURCH SCHOOL." *By Charles W. Brewbaker, A. M., Ph. D., General Secretary of the Sunday School Department of the United Brethren Church.* Fleming H. Revell Co. Pp. 139. $1.25.

This little volume of 139 pages is written for pastors, superintendents, leaders, teachers and Bible class members by Dr. Brewbaker as a result of his own study, observation and experience.

It deals with the adult Bible class in particular, though it covers also a number of phases of the educational and practical sides of

Church work, which are more or less intimately connected with the Bible classes and the Church school. It does not handle at all the larger men's movement and, therefore, makes no effort to correlate this with the men's Bible class. But it does offer a comprehensive survey of most of the other questions connected with the men's relationship to the Sunday school and the women's also. As such it is commended to all those who are seeking light on this important subject.

A. D. P. GILMOUR.

Wilmington, N. C.

MISSIONS.

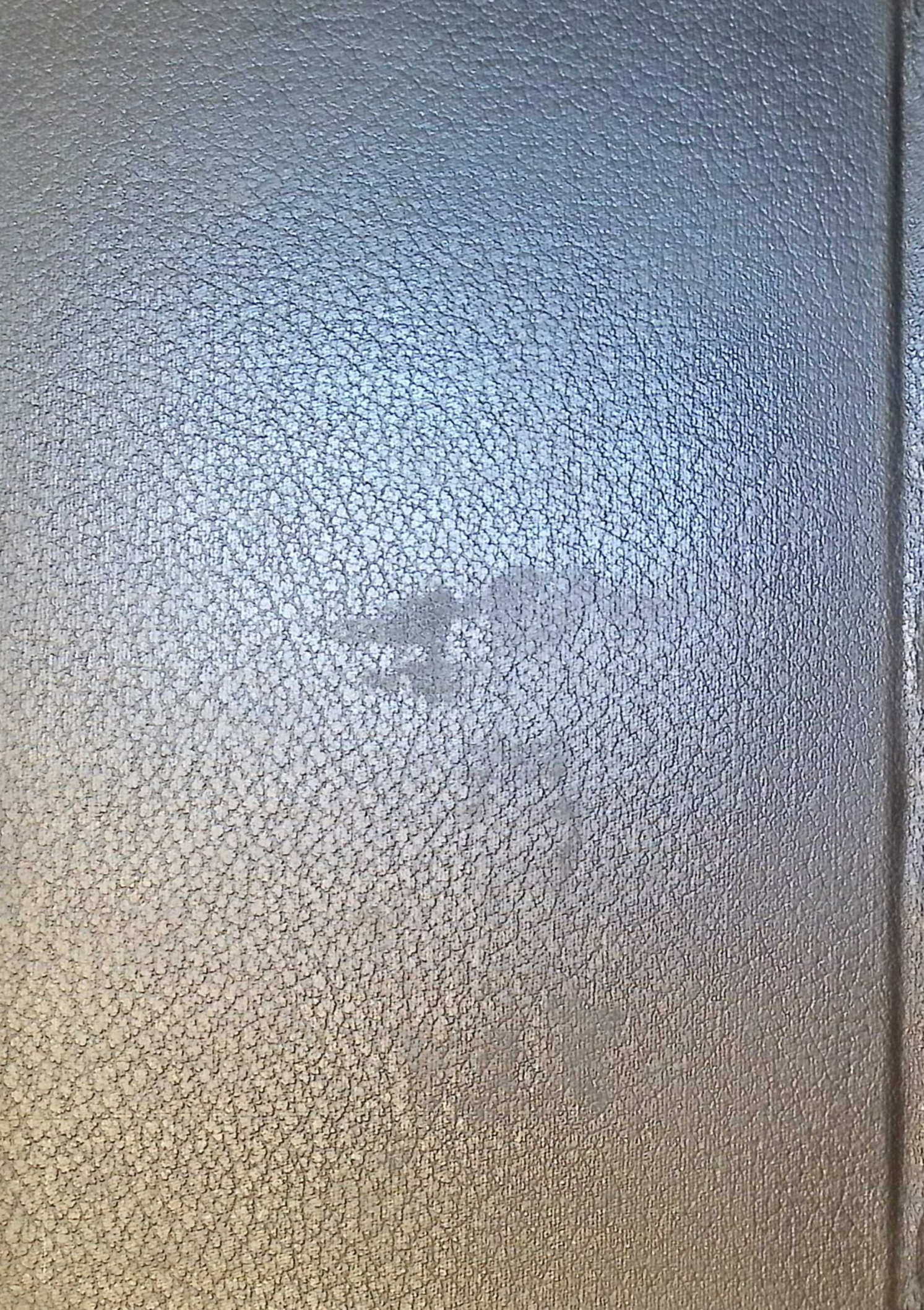
THE UNFINISHED TASK OF FOREIGN MISSIONS. *By Robert E. Speer.* Fleming H. Revell Company, New York. Pp. 351. $2.75.

This book contains the Sprunt Lectures, which were delivered by Dr. Speer at Union Theological Seminary in Virginia in January, 1926. As a part of one of these lectures was published in the April number of this Review, and our readers have in this way had an opportunity to sample these lectures for themselves, this notice will not occupy as much space as the book richly deserves.

Dr. Speer probably knows more about foreign missions than any other living man. He has the power to express himself in clear, strong, chaste English. Some of his sentences sound as if they were taken from Macaulay. When such knowledge and such a gift are combined in one man, we have a right to expect a great book, and we are not disappointed.

These lectures survey the foreign mission fields and the foreign mission problems in a masterful and statesmanlike way. They fill our hearts with hope by showing us what has been accomplished. They bring us face to face with a tremendous challenge by showing us how much there is still to do.

Get the book, read it, ponder over it, and catch something of the intelligent zeal for missions with which its pages burn.

WALTER L. LINGLE.

General Assembly's Training School, Richmond, Va.